UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 48 KANSAS CITY, MO., JUNE, 1918 No. 6

FROM A REPORTER'S NOTE BOOK

Items Jotted Down by a Listener at Unity Meetings at Kansas City, Mo.

SPIRIT is all-wise, all-seeing, all-knowing, all-powerful, everywhere present. As God is our life and God is Spirit, Spirit must be our life, therefore the life that causes us to live, move and have our being must be all-wise, all-seeing, all-knowing, all-powerful and everywhere present. If we do not radiate spiritual qualities it is because we have not yet learned to *think right*, for when we fully understand the importance of right thinking, our words and deeds will take care of themselves, just as sure as effect follows cause. "As a man thinketh in his heart, so is he," is true. Heart means his inner conscious thinking, for it is possible for us to carry on two lines of reasoning at the same time. While our minds, in a sense, are resting upon outward things, there is an inner or under-current of thought that is carrying on an entirely different line of reasoning.

Now we see the first necessary step is to think right. How shall we do this? First, think the absolute Truth of Being, *viz.*, I am Spirit, created in the image and likeness of God. Hold to this one statement until your whole being thrills with the consciousness that it is true.

We learn, secondly, that we ought to *speak* the Truth, for we read, "Without the Word there was nothing made that was made, and by the Word all things were made that were made." Then when we have thought the truth, we must *speak it* that it

may come forth into manifestation so others as well as ourselves may see the effect of this thinking process in our surroundings, on what is termed the material plane. There must be harmony, first in our thinking, then in our speaking, before it will be possible for us to bring into manifestation the harmonious whole.

Allow me to ask you to join with me in holding these statements of Being, for, say fifteen minutes every morning, when you first awake, yes, and before you move to arise. Lie flat on your back and with closed eyes repeat, first in the silence, then aloud, these words: "I am Spirit, created in the image and likeness of God," and as you think and speak them try to *realize*, each time you repeat them, more and more of their full import, that is, what they really mean to you in all their fullness. Then when you sit down to hold your noon thought, given in Unity Magazine, hold this thought first until you thrill with the consciousness of its truth. Hold it the same in connection with the nine o'clock thought.

You ask, Is this all the times I am to hold this thought? Oh, no. Think and speak this truth a thousand times a day, if possible. It is the foundation principle of Being; hold to it though the heavens fall, and your mind will become clarified, and as your mind becomes clear, your appetites and desires will become pure, clean and white, and you will then radiate a quality that will uplift all who come in touch with you mentally or physically.

CONCENTRATION

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." To become acquainted with God it is absolutely necessary that we become still, perfectly still. When I had practiced this getting still till I had become able to silence all mortal thought and shut out all noise, I discovered this wonderful Presence, and it was a great revelation to me.

Then I began to declare, "I am filled with Infinite Life." I had been carrying it on for a long time, and one day I became conscious that I had taken up a new habit, the habit of taking in the Infinite Life. It is right here, and I am aware of it, and I could not help but revel in it and rejoice in it.

Take everything of every description in your life, every question, and spread it out before the Lord in the silence. Then listen to hear what he has to say to you, not to anybody else. Jesus said, "Except ye become as a little child ye cannot enter in." Are you willing to become as a little child, and listen to what God has to tell you? Would you know God? Then go within yourself, and there seek diligently, for "he that seeketh findeth, and to him that knocketh it shall be opened." Ask the Spirit of Truth to guide you. It says, "Acknowledge me in all thy ways and I will direct thy paths."

Spend some time alone in the silence every day. Learn to separate yourself from those around you and soon you will be as much alone with God in the crowd or on the street as if you were all by yourself. Continually practice the presence of God. This is the way of soul growth, to see nothing but the Divine Presence everywhere. To walk with the Divine Presence is light, to turn aside is darkness. As Drummond expresses it, "You are to so cultivate the soul that all its powers will open out to God, and beholding God, be drawn away from sin." Each soul has its own work to do, working out its own salvation by dealing directly with the Father. No one can do this for you. It is your own work. You thus become self-centered.

This brings us to the ever-present Now. The Infinite Spirit guides you now, now. You do not have to put it off to some other time. It is always ready and willing to help you now. But one says, "When I have finished this piece of work, I will think about it," and another, "When I have returned from this journey,"

and so on, putting it away until some more convenient season. "What shall a man give in exchange for his life?" What is to be compared to this life within? All else passes away. If we want grand, glorious lives now, we must dwell in communion with the Spirit, and be guided and directed by it. Not to be guided once or twice, but all the time, every second.

Our will must be to do the will of him that sent us. "For my ways are higher than your ways as the heavens are higher than the earth," says the Spirit. We see how limited we are in our way. Then we are willing that the all-wise and loving Father shall guide us. Do you think there is any striving here? Oh, no! "Thou wilt keep him in perfect peace whose mind is stayed on thee." What power and strength in peace, knowing that the all-wise One is guiding!

Dwell in this presence. It is all intelligence, all power and all presence. It is abundance. There is plenty for everyone. Do you need health? It is abundant health. Do you need knowledge? It is all knowledge. The Infinite abundance is here *now*, abundant life and health. "By thy life the whole universe leaps with joy and gladness. There is no place that is not filled with the health of thy countenance."

Dwell in the Divine Presence, and fill yourself with omnipresent health and strength. Breathe the Infinite Breath every day, meditating upon the omnipotent, omnipresent power. Continue, continue; I would emphasize *continue*, and you will *know*, not believe, that there is an all-powerful Presence. "Wait upon the Lord, and he will give thee the desires of thy heart."

PRACTICAL CHRISTIANITY

A short time ago I made a trip to Chicago, and as I entered the car I said, "I will not take a book nor a paper, but will meditate upon whatever subjects present themselves." I sat down and my first thought was, "Now I will have a good, quiet time all alone." But

in a few moments a young lady came in and asked if she might occupy that seat, and of course I said she was perfectly free to do so. She was wearing glasses, and in the course of the conversation that followed I showed her how unnecessary it was that she wear them. She said she had been told by the oculist that she must, and she just believed and did as she was told. That is the old story. Men do things because someone tells them they must. Before she left the car she knew better. She had no more than left the car before a man came in and asked if he might occupy the seat with me. He told me of some of his experiences, and I was given the opportunity to explain to him the sure workings of the Law. When he left the car another lady came in, and another chance was improved to make plain the way of the Lord. She told how she and her sister had been visiting their mother, and how her sister always fainted when they parted and, soon there she was on the other side of the car, in her regulation faint. But I took the matter up, and in a very few minutes she revived. The lady said, "Why, how can this be that she is over it so quickly? She never recovered before till she reached home." Then she asked me if I had been holding thoughts for her, and I admitted that I had, and explained the Truth to her more fully, for she knew something about it. They left, and along came a traveling man, and we compared notes as to our ideas of God.

Because I held myself in readiness to do the work that came, not resenting the interruptions to my programme of meditations, I was in this short distance of time and space given the chance to bring to the attention of these people the glorious benefits of waiting upon the Lord, or living the Law.

So much depends upon our learning how to concentrate and control our thinking. The old Persians could so concentrate on the point of a needle that it would look flat to them. But some people say they *can't* concentrate. Away with the word! It never did anything

in the world. *I can* and *I will* are the words that do things. We are masters when we know it.

But we must remember that we are living in the Now. If you look to the future, you are robbing the present of its glorious possibilities, and if you live in the past you are depriving today of its own glory, its own rights. We must live, move and have our being in the Now. Looking to the past or future is like the Orientals grinding out their corn with the old ox. They didn't want to touch him or bother with him, so they took a wisp of hay and fastened it to a pole just ahead of him, and out of his reach, and as he went 'round and 'round, grinding away, that wisp of hay was just beyond his reach, ever beyond his reach, but in his eagerness to get something to eat he ever pressed forward in hope of reaching it. But it was like tomorrow, always one step in advance of his present reach.

While in Chicago I met a man who had been a performer in one of our great circuses. One day he fell from the trapeze, and soon twenty doctors were in the ring, and he was pronounced dead. But one insisted that he was not, and followed his body out and was instrumental in bringing him to himself. But he was bent double, his chin and his knees together. Some time after, this man one day fell to meditating upon his hand. He for the first time beheld its wonderful beauty, its wonderful structure. He became enraptured over what he saw, and lost himself in his thoughts. A few days after, he got to thinking about his spine, all bent up, and as he meditated he beheld its wonderful structure, its flexibility and its strength, and he began to praise it for its goodness, and to tell it how beautiful and straight it was. He lost himself, and talked to his back for an hour. When he was aroused he was conscious that his back was straighter. He then took the matter up in earnest, and in the course of time he stood erect, strong, and as straight as an arrow, just from the loving words of praise he had poured out upon his back.

My friends, let me say to you, praise yourself, and bless yourself, and honor yourself. You can't begin to tell how glorious you are. If you were to tell yourself about your wonderful possibilities, you would not begin to tell the whole truth, for your possibilities are without number or limit.

Bless those whom you meet. When you call upon a friend or at any house, say, "Let the love and peace of God abide upon this house." Every day I go through my house and dedicate the rooms to peace and love and health and prosperity, in the glorious name of Jesus Christ.

I wish I could tell you how this house we are in now, these rooms, are keyed up to such a high pitch of health and peace that all who come here are brought into a wonderful presence of healing and power. I feel it and discern it at once. But you can all dedicate your homes and every article in them to this same presence. Do it and you will not regret it. You can key your home up to such a pitch of health that no sickness can possibly enter there. Hundreds have done it, and you can.

Remember always that if you love your work, whatever it is, it will so love you that it will give you plenty of opportunities to render the service to humanity that you know that humanity stands so much in need of.

LET YOUR LIGHT SHINE

A man-fearing spirit is back of most failures to let one's light shine. If the world is ever to be lifted up out of its ignorant customs and standards, Truth must be taught and somebody must live it. You may teach the Truth ever so clearly, but if you go on living after the world, your influence for good is not what it would be if you were both teaching and living the highest that you know.

Emerson put this plainly when he said, "What I must do, is all that concerns me, not what the people

think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

"The objection to conforming to usages that have become dead to you, is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party, either for the government or against it, spread your table like base housekeepers, under all these screens, I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blind-man's-buff is this game of conformity."

Emerson's writings are rich with bold, definite declarations like these, and if you want a little help in overcoming the man-fearing spirit, and developing that fearless courage which you need, read his essay on "Self-Reliance." Of course one should use judgment and wisdom in meeting the world and its ways, but the light that will shine the brightest and farthest is the one that is not dimmed by cringing, man-fearing compromise.

"Ye are the light of the world," therefore, "Walk as children of light."

SCRIPTURE ALLEGORY

A story may be absolutely true historically and at the same time be used in an allegory. Because an event which actually took place was afterwards used to illustrate a truth is no argument against its historical integrity. The life of every man is an allegory and

represents phases of thought. One who looks upon it as reality calls it the history of the individual, but a deeper insight reveals that the man is working out the allegory of the soul. In some cases it makes no difference whether the story had any true historical foundation or not. For instance, the Parable of the Prodigal Son carries its message just as forcibly as it would if the events had actually taken place. This is true of most figurative teaching. It really does not matter whether it is true historically or not if we get the lesson it illustrates.

But with the story of Jesus Christ it is different. His life was a mighty parable, but it will not do to say that it makes no difference whether he ever lived or not. He accomplished in himself and for the race a great overcoming, redemptive work, which makes possible the salvation of men. Unless they believe in him and his work for them, they do not make connection with his saving grace.

Certain of his experiences, such as his temptation in the wilderness, could not well have taken place literally. They took place within his consciousness. "He spoke of the temple of his body." We find that we meet the same experiences in our passing from sense-consciousness to spiritual reality. The fact that he actually took on himself our fallen nature with all its griefs and sorrows and overcame them, forms the basis of our hope of redemption and eternal life.

SPIRITUAL DEDUCTIONS

"God is light, and in him is no darkness at all."—I John 1:5. "In him I live and move and have my being."—Acts 17:28. Hence, there is no darkness in me, for I am in God, in whom there is no darkness at all. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

God is life, and in him is no death at all. I live, move and have my being in God. So living, having my being in God, there is no death in me at all.

God is good, and in him is no evil at all. I live, move and have my being in God (good), and as I live, move and have my being in God (good), there is no evil in me at all.

God is love, and in him is no hatred at all. I live, move and have my being in God (love). There is no hatred in me at all, for I am in God (love).

God is health, and in him is no sickness at all. I live, move and have my being in God (my health). There is therefore no sickness in me at all.

God is strength, and in him is no weakness at all. "It is God that girdeth me with strength and maketh perfect my way."—Psalm 18:32. I live, move and have my being in God (my strength), hence there is no weakness in me at all.

God is Spirit. I am the offspring of God. Therefore, being the offspring of God (Spirit), I am Spirit.

God is the one Life, Spirit, Substance. Being of the one Life, Spirit, Substance, I am just what God is. I cannot be anything less than what God is.

DEMONSTRATIONS IN BODY SUBSTANCE

"What do you mean by saying, 'I demonstrate'?"

Webster says that to demonstrate is to establish beyond the possibility of a doubt. A demonstration of the Truth is a complete change of consciousness, including the elimination of error and the establishment of Truth. The Great Demonstration so often mentioned by metaphysicians is the demonstration of Eternal Life, or the "establishing beyond the possibility of doubt" the fact that Life is Omnipresent and Eternal, and that it is ours just to the extent that we are conscious of it.

"Consciousness" plays a very important part in

demonstration. All the attributes of Spirit are eternal, but before they are eternal to the individual he must become conscious of them. A man might starve to death with enough food in the adjoining room to have saved his life, yet if he were not conscious of its being there and did not appropriate it, it would do him no good.

A great many people are "starving to death" today because they are not conscious of the spiritual food so close at hand. Intellectual understanding has no saving power in itself; it cannot bring one in touch with the Great Omnipresent, Eternal Life, but it can and does prepare the way for the advent of the Christ Consciousness; the change from the mortal to the Christ consciousness, making possible the attainment of Eternal Life.

Life is a principle, just as mathematics is, and it only requires a correct application of its rules to make the Great Demonstration. Life in the Absolute is Eternal. What is the Absolute? It is the realm of Divine Mind in which all things exist in their original perfection. It is the unrelated, the limitless. The thing, then, for the demonstrator to do is to lay hold of Life as it is in the Absolute, and by continued affirmation and prayer bring it into manifestation in his body.

Man is a threefold being, Spirit, soul and body, and the perfect demonstration is not made until all three are lifted up and redeemed in Christ. God's Idea of Man (his offspring) includes the unification of Spirit, soul and body, but before it can be manifest in completeness it must be recognized and entered into in every thought and word and act. It is a common belief that the body must be denied because of its appearance of materiality. How can it help appearing material when it is being continually held in the thought of materiality? The mind is the great creative force of the body, and every thought is a cell builder, the character of the thought determining the character of the cell, therefore, you can readily see that natural thoughts would make a natural

body, and spiritual thoughts would make a spiritual body.

Man has long been building his body with a natural mind, and as a result he is reaping a body that is subject to pain, sickness and death. But now people are beginning to wake up to the fact that the body is built by thought, and they are taking care to put the right kind of material into their work. You would not expect a builder to use faulty lumber, stone and mortar to erect a perfect building which would stand forever amid all the storms and bad weather to which it would be subjected; and no more can man expect to put into his body all the thoughts of the mortal man and still reap a body that is incorruptible.

This matter of body-building is very important, and requires a great deal of consideration on the part of the metaphysician. He will soon learn which thoughts are destructive and which constructive, as well as to eliminate these which are undesirable and entertain those which make for perfection. The only thoughts which will build a body that is incorruptible are God-Thoughts, and the only way for man to receive these thoughts in their original perfection is to go direct to the Fountain-Head (Divine Mind). Here in silent communion he receives the Word of Life and carries it out into his daily life and meditation.

Another factor that has to be taken into consideration in making the Great Demonstration is the subconscious mind. This is the memory or storehouse, which is made up entirely of past thoughts, good and bad. These thoughts are continually making their presence known, oftentimes beguiling man into the belief that he is, after all, only a mortal man, subject to error conditions of the mortal mind. These thoughts should be met with a specific denial.

The heart is the region of the subconscious, and we are told "as a man thinketh in his heart, so is he," so you will see that man has a very definite work to do in

redeeming the subconscious mind from all error thoughts. This is the work done by Joseph in his sojourn in Egypt; Egypt representing the unregenerate subconscious mind of man, and Joseph representing the imagination. Man, from his *I Am* consciousness, sends into the subconscious mind the perfect picture, and very soon the thoughts begin to take on the character of perfection which are imaged for them, and the process of redemption is begun.

However, one should not be discouraged if his body does not at once manifest the Truth of his spoken Word. He should remember that he has, by long continued wrong thinking, formed it as it now is, and that it may take persistent effort on his part to break down the walls of materiality which he has built around it.

Let us, then, pray for this renewal of our minds which will bring us into the realization that all life is of God and therefore eternal; let us invoke the aid of the Holy Spirit in demonstrating it through the understanding of the unity of Spirit, soul and body in Christ. "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

THOUGHT THE IMPELLING POWER

Every movement of the body is caused by thought. Thought not only moves to action the visible members of the organism but the invisible also. Thought presses a certain brain area in the head and there is a responsive action, or inaction, in a corresponding function in the body. When feeling enters into the action, thought-forms are created that go in and out the body like bees in a hive. These thought-entities have a certain secondary thinking capacity and they carry out the ideas that have been put into them by the original thinker. Thus a combative thought will make a fighting entity, that will continue to fight after the thinker has forgotten it. All thoughts that have dropped out of the conscious mind gather in the various brain centers in this

body and we have a continuously acting thought realm called the subconscious.

This creative power of the mind accounts for the complexity of conditions that exist in every human life. And the law is not inoperative because men do not understand it. It goes right on expressing itself and we have experiences that we cannot account for, but which would be easily explained if we knew that every effect has a cause in thought, either conscious or subconscious.

REALIZATION

God does not consider the time it takes us to realize perfection. His healing work is done instantly. In fact, after I had prayed with you I realized that you were ready to coöperate with me and gave you treatment immediately. I felt that you were relieved at once, and I am giving thanks for the realization of perfect freedom and comfort in your feet.

You can avoid any inharmonious condition in your feet by blessing and praising them each day. They are dutiful servants, and they listen and respond to whatever words you speak to or about them. As you doubtless know, we build and direct every cell of our organisms by our thoughts and words. There are innumerable little brain centers throughout the body, all under the direction of the *I Am*. When we say, "I am Life, Substance, Intelligence, Love," etc., we lay hold of these qualities, and we can and do send them to any part of the body we will by our thoughts. And the little brain center at that point will appropriate and build the Life and Substance according to the mental picture we are holding for that particular organ. Life is Divine activity; Substance, that through which Life manifests; and Intelligence and Love the forces which bring and keep together all the qualities needed for perfect manifestation. When all of these qualities of Being are let into consciousness in right relation, perfect harmony and peace and ease result. Error thoughts are all

that keep us from being eternally at ease. And the way to overcome the error thoughts is to *think Truth.* The Truth about your feet is: "My feet are the expression of the perfect idea of a foot existing in God Mind. The Love and Wisdom and Life that brought them forth out of the universal, continually flow freely and peacefully and joyously through every cell of them and Divine Order prevails. I walk gladly in the Light and my understanding is established in the consciousness of Jesus Christ. His perfection is my Divine birthright, and I enter into it with thanksgiving."

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as when I wake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou art teaching me wisdom, health and love, that I may manifest them and glorify the Good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

The soul should not fear the animal in its nature, because it may gain profitable experience therein, if its eye is fixed on the goal of Spirit. The children of Israel (wise souls) took the jewels of the Egyptians (sensuousness) and fled with them to the Promised Land.

Only the good in our heart can advise us of the goodness that hides by our side.—*Maeterlinck.*

IMAGINATION IN CHILDREN

IMELDA OCTAVIA SHANKLIN

WISELY trained imagination is one of the richest possessions of life. It is the right development of a soul capacity, and its mission is to give joy. It brings messages from the stars and it sings sweet melodies in the winds. It transforms the tedious hum-drum to the ideal that riots with delightful possibilities. It emancipates routine by infusing into it that piquancy without which life is a wearying round of the ordinary.

Any soul capacity is easily misunderstood; when brought into apparent contrast with the less ethereal facts of external circumstances, imagination may look to be a sorry monitor of thought, but not until its alchemy is sanely brought to bear upon life is there progress made from clay to Elohim.

Any soul capacity is in danger of misapplication. Imagination unbalanced with executiveness is the mental ratio of the idle schemer. When imagination is released from close union with the ideal it acts through pessimism. United to selfishness is descends into jealousy and fancied hurts.

Imagination in children and in adults differs in purpose not at all, and differs in nature only from the adult's view of it. Aside from its joy mission, this soul faculty has another work, which is that of leading the mind out into new countries where prudence and tradition would not hazard a venture. This latter accomplishment is its peculiar province in childhood.

Imagination is stimulated by happenings prosaic enough to the experienced adult, but which overflow with the wonderful to the inexperience of childhood. Ignorance of nature is the basis of every miracle. To the king of Siam ice was a supernatural thing, and the

one who could convert water from its liquid to a congealed form was a magician. The child hears of things as far from its sphere of the ordinary as gelid water was foreign to the experience of the king of Siam. In the flowing state of memory that accompanies the undeveloped reasoning in very young children, every issue is new; there is no ordinary thing. Wonders occur everywhere. The miraculous is always coming to pass. Man rides the air. Surely it is magic that enables the grown-up to mount into the clouds by means of that bird-like craft that the papers picture. What invisible hand pulls the child back to earth when he tries jumping into the air? Why should one fall and another rise? There is no adequate explanation in the child mind, and it does not occur to him to ask an explanation of the difference. It is clearly the work of magic. Magic also those wonderful aerial flights of the capped witch on her broom, while the flittings of swift wings that bear away the song birds in autumn and bring them back for spring attains to the supremely wonderful.

Cradle lore, fairy tale, adult conversation of that which the child hears but does not comprehend, enchant and hint of mysteries utterly removed from the knowable. The child does not have cause and effect in his mental cosmos. He has effect only. Following the lure of knowledge he penetrates the unknown, finding that which is later forgotten. Having effect only by which to gage his conclusions, he unavoidably errs. He learns as he associates objects with words, experience with narrative. The wide space that has divided the word and object, the experience and narrative, imperceptibly lessens. The observation of daily events leads him to attribute results to some established agency. Here is where the child mind blends with the adult mind. It is in the reconciliation of occurrences with causes that gives imagination field for the performance of some of its most extraordinary deeds.

In our superior experiences we can show that many child-conceived agencies are irrelevant and inadequate to the end described. We are not given to see that many of our conclusions and proofs are probably as far-fetched and insufficient to life as we find it. Through the courtesy of nature it comes that both the child and the adult have that on which to rest their questions. The assumption is satisfactory until the universal mind demands in each case a more generous acknowledgment of its inclusiveness.

The results of imagination in children have led to misunderstandings of motive. Few children are liars, although not many of them speak the truth about the happenings of their daily living. The child may make statements that controvert every known fact in the case, and yet be innocent of deceit. The same account from an adult would be grossly misleading. Knowledge of cause and relation are large factors in truth at this stage in the world's standard of judgment.

When a child says, "I've been to the North Pole on my new sled," there is no question of his veracity. It is conceded that he has taken an imaginary trip to that moot region that has produced imaginations in minds of broader experience. Quiz the child skillfully, and he will admit that he not only went to the Pole, but that he also climbed it, and very probably ate of the icicles crowning its top. He will also tell many incidents of the journey. He will embellish the whole narrative in a way that draws upon all the knowledge and hints he has received in connection with polar topics.

The training of the child confirms the tendency to imagine events and causes outside the pale of acceptation by the adult. Words spoken and circumstances detailed by those to whom the toddlers look for all things, set up wonders that affect the conversation and acts of the child. Like ourselves, these little ones speak and do the things that are in them.

One day I called at a farm house where there was a four-year-old daughter in the family. The mother sent the little girl into the orchard for apples, and in the interval, confided to me a great perplexity. The child told so many stories that they never knew when to believe her. The mother said, "I don't know what to do next, unless I punish her. I have tried to teach her to tell the truth. I have told her how much it troubles all of us to have her deceive us so, and how terrible it is for her to say things that we can't believe, but it all does no good. What can I do?"

She related several accounts the child had given of different matters, fabricated situations and experiences. Some of these were plainly the result of prohibitions put arbitrarily upon the baby; others were of remarkable escapades on the part of the dumb creatures of the farm. They were ridiculous exaggerations that could not mislead because of their very impossibility.

The child returned with the apples. She told her mother that the pigs were in the orchard.

"Naomi, are you telling me the truth? Are the pigs really in the orchard?" the mother asked.

"Yes, mamma," was the answer, with every evidence of sincerity. The mother looked at me.

I said, "Come over here, Naomi."

She came. Healthy, rosy, solidly muscled, she was that type of child from which the abnormal is as far removed as the east is from the west.

"So the pigs are in the orchard this time, sure enough?"

She leaned against my knee and looked smilingly into my face. She dimpled with appreciation.

"Yes, they're there."

"Oh, well," I said, "and what are they doing?"

Full of confidence she beamed upon me.

"They're climbing the trees," she informed me.

"Yes," I agreed, as if tree-climbing pigs were the most matter-of-fact thing in a matter-of-fact world.

"And you saw them climb the trees?" She nodded eagerly.

"What did they do, then?"

"They runned out on the limbs."

"What fun!" I enthused, enjoying her faith in the situation as much as she did. "Now, what did they do when they came to the ends of the limbs?"

"Jumped off!" she shouted gleefully at this natural climax of the pigs' progress. I laughed with her. The infection of the situation caught the mother, and she united in the applause that marked the conclusion of the unusual event.

To the mind of the four-year-old, why should not pigs climb trees, run out on the limbs and jump off? The four-year-old sees things that the forty-year-old has forgotten. Because the latter does not remember, it is not justified in assessing punishment on the one who has what it has not. Gulliver in his travels, and John on Patmos have not been held accountable by the rules of the ordinary. The pigs were playing as the child would play. Her criterion for their acts was what her acts would be under the same condition. That the pigs were not in the orchard on this occasion did not deter her faith in their being there. She had been repeatedly warned to report if she ever found them outside their allotted pastures. The expectation created by the warnings had at last brought about the matter to her mind. From the general she had particularized; this is the only method of conclusion that lies within the scope of the baby mind.

None the less remarkable was the experience of the boy of five, taken by his father from the city to spend his first summer in a quiet country retreat. Dogs, cats and horses he knew by contact. Pigs, sheep and cows he recognized from the pictures in his books. From this latter source he had gained an idea of the creatures of the wild, and he was distressed that they were not to be found in his new environs.

St. Patrick's benevolent activity in Ireland was his great joy. Adventures in forest and on prairie were delights to him. Fairies and dragons he believed in, but they were also lacking in his new surroundings, as the tame conversation about him intimated.

The tree space of natural forest was a charmed land wherein songbirds made wonderful minstrelsy. The hills beyond harbored the unknown. The flowing stream held, he knew not how many sprites of a nature that the makers of books had not yet discerned.

One afternoon the father was reading in the shade of a tree. The small man rushed up in great excitement and panted out an account of how he had been chased by a huge snake.

For years no snake had been seen on the premises. As for the dimensions given, certainly nothing of such magnitude had crawled upon the face of the earth since the reptilian age. Rabbits and birds were the only wild creatures known to the region. The father explained the harmless nature of all the outdoor creatures there. The lad seemed appreciative when he was assured that he could not have been chased by a snake. Feeling that he had freed the child of all apprehension of danger, the father asked,

"Now, Harold, do you think it was a snake that chased you?"

Looking up with an expression of much relief at perils escaped, the boy answered,

"No, papa; it was a gwizzly b'ah."

So much for the logic of the fact when it stands in the way of the logic of imagination. The books had pictured all the elements necessary to such an adventure; others had been chased by snakes, by bears, by this or that. Of course the good makers of the books had always rescued the heroes of the stories. The accounts would be unpardonable otherwise. Innocence has always its defense. St. Edmund, with invincible powers, has appeared, a very present help, to many an

English soldier whose cause was just and whose faith was the true faith. The time, the event, the need of the mind, has each its influence in bringing that which appears before the mental eyes.

The exaggerations of childhood are not exaggerations to childhood. They are what take place in the childish mind when it is adjusting its ideas to the experience of others. Thought induces act. The imagination in childhood helps in a degree to color experience. Experience in adult life tinges the imagination sometimes to the extent that makes life run in a rut. Lacking comparison, the child makes no attempt at concealment for fear of criticism. Having comparison, the adult fetters conditions with it. Lacking experience, the child expresses without regard to the logic of relation. Having experience, the adult tries every event by the inflexible measuring rod of that which has been.

Every mind has its dreams. The adult has learned not to publish his too openly. The child does not know the unlikeness of his world to other worlds, and in his innocence he subjects his mental experiences to the ridicule of those no wiser, though more experienced than himself. He talks of that which is around him, viewing matters from the only standpoint that is possible to him. It is all true, gloriously, dazzlingly, appallingly true to him; his parents worry over his perversity and untruthfulness. The child looks into the sky, where space suggests; the parent looks upon the earth, where dimensions limit. Conclusions are inevitable, differing with the background. "We are such stuff as dreams are made of."

Life ascends because the physical is the offspring of the mental. Our aspirations link us to the heavens. Our visions draw away the curtain from the face of the ideal. The airy wings of imagination bear us upward above the sordid, and the finer lines of the Eternal Loveliness unroll before us as we walk on noiseless floors through the fair palaces of dreams.

ANCIENT STUDENTS OF TRUTH

RADITION, history and the remains of the temples bear witness to the existence, many thousands of years ago, of secret brotherhoods in Egypt. They were schools of a higher wisdom than that evolved by the intellect and are termed "mystical" and "occult." But in fact these "mystics" were studying the greatest of all sciences—the Science of the Primal Mind.

It is claimed that these students found that in certain stages of high understanding, the result of systematic training along definite lines of thought, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good or God, and, through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They also discerned what Jesus called the "kingdom of heaven within," and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produced at will all the flowers and fruits. They could also bodily fly through the air, having acquired an understanding of that which overcomes gravity. They controlled all the elements by the word or thought and proved that we become like that which we study. They studied Cause and became masters in that realm.

They found that by coming into relations interiorly or upon the spiritual plane with the Source of all things, that they were moved by it to give expression both in thought and speech to certain words, and that when those words were expressed through them in cer-

tain ways, wonderful transformations occurred in their surroundings. The conditions which they had always supposed to be impossible of variation from what is known as the laws of nature, were, in the twinkling of an eye, set at naught. They had always believed that sickness, decay and death were part of an immutable law. Yet they found that words which in meaning were in harmony with the pivotal truth that God or First Cause is Spirit, and all good, healed the sick, made happy the sorrowful and filled the coffers of the poor.

They thus found that the principle of causation was pure intelligence and that it expressed itself only in the words or thoughts of like character. They also found that the words which worked such wonders in transforming their surroundings always represented those qualities which by deductive reasoning they knew could originate only with a being or principle of intelligence which was the essence of goodness. Thus they not only knew God or Primal Cause as good through the intuitive faculty, but proved him so by demonstrating that he responded only to the words which represented attributes of the good alone. These words which produced the happy results, and which they knew corresponded to an all good principle, they called words of Truth or Reality.

On the other hand, they found that certain words or thoughts, that did not correspond to nor harmonize with the attributes of a primal cause of good, produced conditions of inharmony in those who uttered them and in those about them. Under their expression people became sick, sorrowful, and generally unhappy.

Thus by comparison, under spiritual illumination, logical deduction and practical application, they arrived definitely at the words of Truth and their opposites or words of error. They knew that the words of Truth must proceed from the cause to which they corresponded and consequently must represent the Real.

As they could find no tenable point of origin for the opposites or words of error, they necessarily classified them as the unreal, the nothing, the dropping away from the One Principle of the Universe.

Thus they arranged and classified the words of Reality and Unreality, as the electrician of our day classifies the negative and positive poles of electric action. In the realm of mind the effect of the expressed words of Truth are fully as potent as is the positive pole in the realm of electricity. It is an exact science and can be demonstrated as such by all who will study it assiduously. It is the Science of Life and upon it hinges the happiness or unhappiness of existence. It is not a science whose laws were discovered and classified arbitrarily by those students of the past, but is universal in its unfoldment and application. Every man works in its laboratory every day of his life and is using its principles with every thought he thinks and can demonstrate the law himself independently. Hence, no one should be ignorant of the effect which the manipulation of unknown forces produces in his character and surroundings. Jesus said that a man should be held accountable for every idle word, and those who have studied these higher metaphysics know that in words or thoughts originate all the conditions and things of the universe. Words are a dynamic force in the realm of effects and should be studied carefully by those who would have that harmony which leads to heavenly conditions.

Cruelty to animals is sometimes justified with the plea that man was made to have dominion over them. In the first place, the dominion which was given to man was within himself and over all his thoughts and feelings. In the second place, if it were true that he should hold the animal world in bondage to himself, he should remember that dominion should be exercised in love and mercy, and not in cruelty.

EDEN AND GETHSEMANE

AURELÍA TAYLOR

THE cry of the soul is for that divine counterpart of itself which it is ever seeking, though often unconsciously. Someone comes into the life who seems to possess that spark, and the one who has so longed for the ideal love begins to dream of life's fulfillment—of the completion of the self. As the two draw nearer in tender association, how that spark glows until it lights up and vitalizes and makes real the dream of the soul. Paradise draws so near at this time that one can literally reach out and touch it, it is so real; and having once touched it, one would hold it forever. Several times in life the soul has seen this glorious vision, and every great experience of the heart has only brought it nearer the goal. This time it has grown real under his gaze and marriage is entered into.

Yes, the dream is very real yet, but there is a little snake in that paradise and he seems to be drinking up the water of life as fast as it comes forth. That water is what keeps the paradise green and beautiful, and what can be done to prevent the snake from drinking at the fountain? He seems to be growing larger, and the trickling stream that waters the beautiful trees and flowers is growing smaller and less sparkling day by day. Now the serpent has grown fat and glossy and his eyes large and piercing. Where, O where is the garden? Parched and almost dead, it stands there under the burning breath of the snake, which now raises its head with open mouth and darting tongue because there is no more water to quench its thirst.

Oh! you hideous monster, to drink up all the precious water and kill my garden! You are the one that has killed all my gardens in the past. This garden was ready to bear seed, and if it could have been kept

alive a little longer the seed would have ripened and been planted again and again until paradise had bloomed throughout the earth. And in time the earth itself would have bloomed and brought forth the seed of a new earth!

O tragedy of life! O stricken soul! How oft have you passed this way! That garden where one might have subsisted and lived forever is now laid waste. There is nothing left but to bow the head in despair and wait the time of the end. I will pray that that end may come quickly, and Thou, O Christ! take my soul to thee. I have tried to preserve my life, to live uprightly, and over and over again I have sought for paradise on earth. Now I shall abandon that hope forever and shall give myself wholly unto thee. The Lord gave answer: "Between me and thee is a great gulf fixed; wilt thou cross it?" Thy will, O Lord, be done! I will cross it!

"Then come by the way of the garden."

O terrible serpent, grown fat on people's gardens! Now your hideous body lies upon the ground in the gateway of the only entrance. Cannot I reach the Lord by some other way? No, there is no other way, and the thick darkness is drawing closer in behind me. Which shall I do, summon all my strength and slay that monster, or wait and let the approaching darkness soothe me into oblivion? No, I must not sleep, for I would only awaken sometime, and this whole experience would have to be lived over again. In other years it had not mattered so much, for the garden was only a dream—a vision. The traditions of the world made no record of it. People did not seem to attach any importance to it, and like them I was content to live outside its walls and to enjoy now and then merely the fragrance of its flowers. But since it has become real to me, since I have been inside and have worn the flowers upon my heart, I cannot go back to the old way and live without them. Now are they destroyed be-

cause of the snake, so I shall renounce them for all time, and will conquer the snake so that I may reach the Lord.

Then with all the accumulated strength of many lives, I thrust my heel upon his head and he immediately arose upright. Then he wrapped me in his coils and desperately I fought him. Long and terrible was the struggle, till my strength began to fail me. Then he thrust his head through the flesh into my heart. There he lay, pulsing with my heartbeats and with his life throbbing through my veins. The bitterness of the anger that gushed from my heart he fed upon and grew strong as upon the water in the garden.

In the frenzy of my despair I called upon all I knew of the knowledge of the world to save me. But there was only silence and stifling air. Then I called upon the name of Christ and the words came to me: "I would that this cup might pass from me; however, Thy will not mine be done." And I answered, Father I will drink of it!

The hatred in my soul softened and turned to love, and to the head pushing its fangs into my heart I said, "I forgive thee." The pain ceased, and lo, I was in the arms of the bridegroom! With soul touching soul I lifted up my eyes and said, "I love thee." Then I saw that He was the Lord!

I turned and the garden was glorious. Some seeds were ripe and I scattered them.

Nothing in the world is really luminous to a mind unilluminated by religion; and if we say that the Christian walks in the light, it is not so much that he can always understand God, as it is that he has confidence in him and has him always near.—*Bushnell.*

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—*Psalmist.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine,* and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

"UNITY"

T IS impossible to conceive of anything more grandly optimistic, more cheering, more helpful and more certainly productive of good results than Unity teaching. In its literature there is garnered up all that is good in many conflicting creeds, and it combines science with faith in a harmonious brotherhood. It demonstrates beyond cavil, that we are surrounded by, and engulfed in the Divine goodness, and that we live and move and have our being in the ocean of Divine Love and Wisdom, as the fishes do in the seas. No one can study it faithfully without being profoundly convicted of its Truth, and thus inevitably enter upon the enjoyment of that abundant life, health and prosperity which Holy Writ declares, "pursue and overtake" the obedient ones, whose delight is in the Law of the Lord.

Unity deals, not with uncertainties, with high hopes which may never be fulfilled, but shows how adjustment of the law of the Spirit of Life, the One Law which governs the whole universe of Spirit and its manifestation, brings good results as certain as the fact that night follows day. We can depend upon its working as we depend upon the rotation of the planet, or upon so-called laws of nature, for these are but manifestations of the same Law. The law of faith is seen to be as certain in the working out of its results as the law of mathematics.

This view of the universe enables us to carry out with profound joy the apparently most difficult injunctions of Holy Writ, such as the "giving thanks always for all things." We realize that the cultivation of a spirit of thankfulness and praise brings us as quickly out of prison as it did Paul and Silas at Philippi, and out of the fiery furnace as it did the three Hebrew

children, with all our bonds burst, and our fetters broken, because the Truth has made us free. No longer do we cherish, in any degree, that enmity against God, which is proof that we are yet carnal, yet in bondage to the trend of the flesh; but renouncing forever and entirely that spirit of independence which keeps us outside of Paradise, with the prodigal in the far country feeding swine and eating husks, we return to the Father's house, to the bosom of God, and our puny needs become merged into the One Universal Mind.

We then begin to realize the grand, noble and glorious statements of the Grand Old Book, that we are joint-heirs with Christ, and therefore able to say with him that "All that the Father hath is mine." From such a faith as this nothing can be withheld for "all things are yours."

Unity also justifies its title of "Society of Practical Christianity," by its fruits, for the signs that should follow a true faith are made manifest through the "Society of Silent Unity," in all parts of the world. Permit me to cite but one concrete example. A Christian brother, whose name I sent to the Silent Unity Society, whom I visited constantly with prayer and exhortation to trust the Lord fully, and who was at that time paralyzed and helpless as a new-born babe—had to be fed and was unable to turn himself in bed—is now able to walk about and enjoy life. From its introduction his dear wife had become an enthusiastic believer in Unity teaching, and afterwards a subscriber, and also a member of the Good Words Club.

Witnesses are rising up all over the world, testifying everywhere of the practical results of this teaching, which is really that of our blessed Lord and Master, who is really our Elder Brother, the first-born of an entire new creation.

Those who test the Truth, as taught by Unity, as to prosperity find that when Jesus said, "Give and it shall be given unto you; good measure, heaped up,

pressed down and running over," he was but stating a law of the kingdom which never fails of fulfillment, for the faithful disciple is "blessed in his basket and in his store;" he has "plenty of silver," and "whatsoever he doeth shall prosper."—*Henry Proctor, 146 Mattinson Road, Clapham Common, London, S. W. 11, England.*

BIBLE STUDY

Sixth Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

24. *And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.*

In the sixth day's creation, ideas of life are set into activity. "Cattle" represent ideas of strength established in substance. The "creeping things" represent ideas of life that are more subtle in their expression, and approach closer to the realm of sense. The "beasts" stand for the free energies of life that relate themselves to sensation. Divine Ideas are instantly set into activity, "and it was so."

25. *And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.*

Underlying all these ideas which relate themselves to sensation, which in original purity are simply ideas of life functioning in substance, is the Divine Idea of Life. When Life is expressed in Divine Order it is pronounced good. What is termed "sense consciousness" in man is not to be condemned, but lifted up to its rightful place in consciousness. "As Moses lifted up the serpent in the wilderness, even so must the Son of

man be lifted up; that whosoever believeth may in him have eternal life." When the ideas of Life are properly related to Love and Wisdom and established in substance, man will find in them eternal satisfaction instead of sense pleasure.

26. *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Wisdom and Love are the two qualities of Being which communing together declare, "Let us make man in our image, after our likeness." This is the mental image of Man, and which in Truth we call the Christ. The Christ-Man has dominion over every idea emanating from Divine Mind.

27. *And God created man in his own image, in the image of God created he him, male and female created he them.*

In Divine Mind there is involved two phases of mental activity, first, the ideal conceived; and second, the expression of that ideal. In every idea conceived in Mind there is first the quickening spirit of life, followed by the increase of the idea in substance. Wisdom is the "male" or expressive side of Being, while Love is the "female" or receptive side of Being. Wisdom is the father quality of God, and Love is the mother quality. In every idea there exists these two qualities of Mind, which unify, increase and bring forth under Divine Law.

28. *And God blessed them: and God said unto them, Be fruitful and multiply and replenish the earth, and suddue it: and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.*

Divine Mind blessed the union of Wisdom and Love, and pronounced upon them (Man) the increase

of Spirit. When Wisdom and Love are unified in individual consciousness, man is a master of ideas, and brings forth under the original creative law.

29. *And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.*

"Seed" represents fundamental ideas and have within themselves reproductive capacities. Every idea is a seed, which sown in the substance of Mind becomes the real food upon which man is nourished. Man has access to the seed ideas of Divine Mind, and through prayer and meditation quickens and appropriates the substance of those Ideas originally sown in his *I Am* identity by the Parent Mind. The more perfectly man feeds upon Divine Ideas, the greater his capacity to express God-activities.

30. *And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.*

Provision is made for the sustenance of all the ideas emanating from Divine Mind. The primitive degrees of life are to feed upon the herbs, that is, have a natural sustaining force, which is food to them, even as the appropriation of Divine Ideas is food for man.

31. *And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning the sixth day.*

Divine Mind, being the Good itself, sees only its own creation. As man coöperates more fully with Divine Mind, imaging only that which is good, he too beholds his production with the "single eye," or sees only the good. The sixth step in creation is the concentration in Man of all the ideas of Divine Mind. Man is given authority and dominion over all ideas. Thus is completed another degree of Mind unfoldment.

QUESTIONS AND ANSWERS

Explain: And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment.—Heb. 9:27.

God is Love and does not appoint death for any of his offspring. The dying referred to in above verse is the death to erroneous ideas in consciousness. We need die only *once* to an idea of sin, and judgment cometh after we have let go of a false state of consciousness, that is, we have an opportunity to test our conviction. Paul was a strong advocate of the "daily dying" idea, which is the true method of attaining eternal life. "As in Adam all die, so also in Christ shall all be made alive." When man dies to all phases of the adverse consciousness, then "*cometh* the end, when he shall deliver up the kingdom unto God." The "end" referred to is the death to sin, and not death of the body for death of the body is the result of sin, and is not therefore the open door to endless bliss. We are continually dying unto all that is unholy and sinful when we deny presence and power to inharmonies and affirm God to be the one ever-present reality.

Are the heart and the subconscious realm of mind identical?

In their *real* nature, the heart and subconscious realm of mind are identical. The subconscious is that which lies *under* consciousness. Through the Word all was made, therefore all that is, is good, for the Word, being God, could not produce anything unlike itself in nature. The heart is the center of Being—the central, focalizing point about which the ideas of Divine Mind revolve and form Man. The heart is *in reality* the Christ Mind, containing in itself all the capacity of the Parent Mind. The heart is the throne of the *I Am* man, and the center of consciousness from which man governs his world. "Keep thy heart with all diligence; for out of it are the issues of life." The Divine Natural Mind, which is subconscious to man, in that it lies

under the conscious thinking mind, has its center of activity in the heart-consciousness.

There is a stream of thought constantly flowing through the subconscious made up of thoughts good, bad and indifferent, which are typified in Scripture as the river Jordan. This thought stream has to be crossed before the children of Israel can go over into the Promised Land, or the Divine Substance and Life in the subconscious. This stream of thought is also known as the adverse mind, or "adversary." It is the veil, so to speak, that has spread itself over the underlying God-consciousness, and which has damned the inflow of Divine energies in man, cutting off the Divine expression. This adverse consciousness disturbs man so long as he believes in the presence or power of evil. The sooner the student of Truth comes to the conclusion that the subconscious realm of mind, which he is most concerned in bringing to light, is under control of Divine Mind, the more quickly will he set into activity in the body the inherent qualities of Spirit, and the sooner he will bear the fruits of the Spirit in his flesh. Substance awaits the demands of the *I Am* man, and shapes itself according to the play of thoughts and words upon it. As one consciously masters erroneous ideas, which suggest themselves from the external, he correspondingly masters like ideas in consciousness, which have been the attracting magnet that drew the external experience to him, and he clarifies his heart of the adverse thought until he comes to dwell in the poise and mastery of the Christ self, being master of ideas and their manifestation.

The heart of the unregenerate man is both good and evil, but the evil is without foundation in Being, and has no sustaining power outside of man's belief in its reality. When the heart is purged of all thought adverse to good, man consciously contacts the underlying God substance.

What is the superconscious realm of mind?

Super means above. The superconscious realm of Mind includes all the potentialities of Being. It is the Father principle of Being, and accessible to the Son (Man) through spiritual thinking. God is in reality Mind, and the divisions of Mind into superconscious, subconscious and conscious phases of expression are merely for convenience of study and to accelerate understanding in the student.

MY LITTLE FRACTION BROTHER

EVA MIGNON ARMISTEAD

I was sitting in the porch swing watching the leaves of a tall poplar gently waving in the breeze. The delicate softness of the early morning blue sky made an exquisite background. A butterfly of surpassing beauty airly alighted on one of the red geranium blossoms; it remained for a few moments and poised for flight. I was surprised to see it take a downward instead of an upward course.

Our cat, a pet of seven years, had come out with me; as it is his custom to enjoy the morning air. He made one spring toward the butterfly and had it in his mouth in an instant. Of course, it was a feat of swiftness of which he was very proud, and holding the dainty creature securely in his mouth looked into my face for a sign of approval and praise.

Instead I opened his jaw and took the butterfly as gently as possible from him. Its body appeared quite crushed. The thing of beauty and grace which had so joyously played among the flowers a few moments before now seemed devoid of life—dead, as we term it. I placed it under the shade of the geranium leaves on the breast of dear mother earth and then I spoke to the fraction of the soul of it.

I know that great Life energy flows through the butterfly even as it flows through me; and thus I spoke.

I cannot now repeat what I said, but it is enough that my soul was filled with the Spirit of Love and the Light of Truth, and I knew I was speaking to myself; for if I am the whole, is not the butterfly nature in me? My cat looked on in mournful silence. The lesson struck home most forcibly, that what is wrong from one viewpoint may be perfectly right from another; and what means life and happiness to one may mean defeat and pain to another.

I went about my usual morning tasks, all the time telling my butterfly of its connection with the Great Life Force, and how, because I knew and saw the Truth I could intelligently direct the force. In about ten minutes I returned to see how my little friend was progressing, and to my great happiness it had crawled from the ground onto a leaf. Another few moments of necessary household occupation and on looking again I found it had flown away.

Of myself I know I can do nothing, but as an understanding soul I can accomplish much, both for myself and in the aiding of others to help themselves. I like to feel I tried to serve my little fraction brother. The fractions are only conscious, while I am *self-conscious;* and loving service to anything great or small is service to him, my Master.

"But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As makes the angels weep."

—*Shakespeare.*

To love abundantly is to live abundantly, and to love forever is to live forever.—*Drummond.*

A MEDITATION

E. A. HURLBURT

God is the essence, substance and foundation of all good. Jesus said, "God is Spirit." God is also Truth, Life, Love and Wisdom; all Presence, all Power, all Knowing. As man is the "image and likeness of God," he must be just like him—Spirit, Truth, Life, Love, Wisdom. In God man is Omnipotent, Omnipresent, Omniscient. God created all things and there is no life, love, power or wisdom outside of or without him. All creation is in God as well as by him, hence, all that is seen that is in harmony with Truth is but the expression of the life, love, wisdom and power of God. All that is not in harmony with the Truth is not of God's planting, and shall be rooted up. If our bodies express disease, if poverty and discord appear in our affairs, it is evidence that some other than God-seed has been planted, for God is good and all his works are perfect. It is demonstrated all through creation that every planting brings forth after its kind. That which man forms in his fallen state is not true creation, but malformation.

The Scriptures teach that man fell from his state of perfection by disobedience. As a result, he turned away from the Lord God and hid. Man became conscious of his creative powers and acted without Divine guidance, thus putting God in the background. Man evidently thought he was sufficient unto himself, and thus the wilful, personal man was built up. The Lord God is man's creative principle, the *I Am*. All work that man does without the Lord God as creative urge is full of inharmonies, which are the seeds of dissolution that shall destroy the work. Only in conjunction with the Lord God can man form enduring things.

In separating ourselves from God in thought and act we deny our sonship and our inheritance. Which of you having a legacy placed to your credit in some

local bank would neglect to identify yourself with it so that you might have the right to use your inheritance? So the inheritance from the Father is at hand and is for everybody but we must be properly identified before we can lay hold of it and use it. Paul says those that believe they are "heirs of God and joint heirs with Christ" receive the gifts of Spirit. John says, "as many as believed on him gave he power to become the sons of God." This then is our identification.

TWO LETTERS CONCERNING TEETH

220 W. 42d St., New York,
March 19, 1918.

Rev. A. C. Grier,
Church of Truth,
Spokane, Wash.

My dear Dr. Grier:

There has recently been called to my attention a page from the "Weekly Unity" dated March 9th and containing extracts from an address delivered by you before the Unity Society of Kansas City on February 17, 1918.

A portion of the extracts tell the story of a former member of your congregation who took her boy to a dentist to have his teeth examined. It states that one or more cavities were found and that before an opportunity occurred for the dentist to fill the teeth God filled the teeth and the dentist admitted that the teeth were already filled. The address does not say that they were filled by the placing of new tooth material in the cavity, but this would be a logical conclusion upon reading the text.

You are aware, that such an event as this is so clear-cut a demonstration as you have described would be of interest to a great many of the laity and to members of the dental profession.

As you are acquainted with all of the parties of this miraculous occurrence, I am sure that you will have no objection to giving me their names, so that I may arrange to have the teeth inspected by dentists of

recognized standing, and their testimony placed before the profession.

I am inclosing a stamped addressed envelope and shall be glad if you will write me the name of the dentist who examined the teeth and found the cavities, the name of the mother who took her child, and any other facts which would aid me in giving this matter its proper publicity.

Yours very truly,
GEORGE WOOD CLAPP,
Editor *Dental Digest.*

April 4, 1918.

My dear Sir:

Your letter greeted me upon my return from a long trip, and has had to wait this moment for answer.

I am very glad to receive your letter, and pleased to give you, not only the information which you request, but much more.

Since speaking to the people at Unity Center in Kansas City, further information along the same line has come to me, and as you are a scientist. you will be pleased not only to know these facts, but to give them the publicity which they deserve, and which you can so readily give them.

In the first place may I inform you that I, too, am a scientist, a graduate of the University of Michigan, in its scientific department, and speak as much from the standpoint of science as from religion, for they are one.

Instead of directly answering your questions, I will recite the story, with names and addresses. Mrs. Rose Frogge, who resides just out of the city of Spokane, and whose address is Rural Route No. 3, is the mother of the little boy whose teeth were found to need filling, but were filled in answer to her prayer, before the dentist had an opportunity to perform the operation. The dentist's name is Dr. William O. Bradley, Spokane & Eastern Bldg., this city. In addition to this circumstance Mrs. Frogge had a daughter of about 12 years of age, whose teeth in the lower front jaw were badly

out of alignment, and through prayer these teeth are now absolutely straight.

If you will come to Spokane I will show you the girl and the boy and give you all of the evidence that any court would require for perfect proof.

The dentist to whom I spoke in regard to the possibility of such a thing from a dental standpoint, is Dr. W. V. Wolvin, 520 Jamieson Bldg., this city. He not only told me that this was the natural way of filling teeth, but said that when the matter was argued with him, he did not argue, but simply showed in his own mouth, five teeth which were thus filled.

In one of my addresses in St. Louis I spoke of these circumstances, and there was a dentist in the audience, Dr. Applegate, 534 Frisco Bldg., St. Louis, Mo., who afterward came to me and exhibited a tooth in his front upper jaw, which had been filled by the same process, even the enamel being laid down.

Near Los Angeles there lives a woman, formerly a member of my congregation, by the name of Mrs. W. L. Tipton, Box 276, Route 14, Los Angeles, Cal., who had two teeth filled in the manner I have described. I cannot give you the name of her dentist, who found the teeth filled when he examined them, but you can learn his address from her.

I trust that you, in the interest of science and of that knowledge of man and of God, which this age so direfully needs, will feel led to publish this article in your journal, which has so much influence. I am.

Yours most truly,

REV. A. C. GRIER.

"Not with fond sicles of the tested gold,
Or stones whose rates are either rich or poor
As fancy values them; but with true prayers
That shall be up at heaven and enter there
Ere sun-rise, prayers from preserved souls,
From fasting maids whose minds are delicate
To nothing temporal."

—*Shakespeare.*

AS TO THE CHARACTER OF SIN

Extracts from Theologia Germanica. Written four hundred years ago.

The Scripture and the Faith and the Truth say, Sin is naught else, but that the "creature" turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect, to "that which is in part," or imperfect, and most often to itself. Now mark: when the creaure claimeth for its own anything good, such as Substance, Knowledge, Power, and, in short, Sense-mans whatever we should call good, as if it were that, or possessed that, or as if that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray.

What else did Adam do but this same thing? It is said it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something for his own, and because of his I, Mine, Me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own he fell, and would have fallen had he never touched an apple. Behold! I have fallen a hundred times more often and deeply, and gone a hundred times farther astray than Adam: and not all mankind could amend his fall, or bring him back from going astray. But how shall my fall be amended? It may be healed as Adam's fall was healed, and on the selfsame wise. By whom, and on what wise was that healing brought to pass? Mark this: man could not without God, and God should not without man.

Wherefore God took human nature or manhood upon himself and was made man, and man was made divine. Thus the healing was brought to pass. So also must my fall be healed. I cannot do the work without God, and God may not, or will not, without me; for if it shall be accomplished in me, too, God must be made

man; in such sort that God must take to himself all that is in me, within and without, so that there may be nothing in me, which striveth against God, or hindereth his work. Now, if God took to himself all men that are in the world, or ever were, and were made man in them, and they were made divine in him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also. And in this bringing back and healing, I can, or may, or shall do nothing of myself, but just simply yield to God, so that he alone may do all things in me and work, and I may suffer him, and all his work, and his divine will. And because I will not do so, but count myself to be my own, and say, "I," "Mine," "Me," and the like, God is hindered, so that he cannot do his work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! all this cometh of my claiming somewhat of my own.

IN GOD WE TRUST

Put thou thy trust in the Lord and be doing good;

Dwell in the land and verily thou shalt be fed.

Delight thou in the Lord and he shall give thee thy heart's desire.

Commit thy way unto the Lord and put thy trust in him; and he shall also bring it to pass.—Psalm 37:3-5.

Then conquer we must, when our cause it is just,
And this be our motto—"*In God is Our Trust.*"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.
—*American National Hymn.*

Beloved, let us love on another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love.—I John 4:7, 8.

PEACE ON EARTH

MABEL FLORANCE RICARD

O night agleam with angel forms!
O Judean hills of light!
O wondrous song that long ago
Rang in the stilly night!

Deep in the hearts of men it burns,
Adown the ages hurled;
And yet today it rings upon
A weary, war-torn world.

O Father could the blind eyes see,
And could the deaf ears hear,
And could the hearts be opened wide
So torn with pain and fear.

O could they know the Christ within,
The light of every life,
Ah, weary world, that knowledge then
Would end thy pain and strife.

Then from the lips of men would ring,
To swell the angels' song,
That glorious anthem that proclaimed
The end of sin and wrong.

O wondrous song, so long ago,
From Judean hills proclaimed!
O that transcendent melody
By angel voices framed!

Ah none could then destroy or hurt,
For all would know of Thee;
And radiant love would fill the earth
As waters fill the sea.

"What king so strong
Can tie the gall up in the slanderous tongue."
—*Shakespeare.*

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, JUNE 30.

ARBITRARY AUTHORITY DEMANDED.—I Samuel 8:10-22.

10. And Samuel told all the words of Jehovah unto the people that asked of him a king.

11. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots;

12. And he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13. And he will take your daughters to be perfumers, and to be cooks, and to be bakers.

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your flocks: and ye shall be his servants.

18. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.

19. But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us,

20. That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah.

22. And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

SILENT PRAYER: *Where Christ is there is liberty. I rejoice in the freedom of the Christ Mind.*

The children of Israel represent the sum-total of our religious thoughts. One may be very religious, yet lack understanding. Superstition and fanaticism are concomitants of religion. Ignorance and mental inertia are everywhere in evidence among so-called God-fearing people. They are mentally and spiritually lazy. The children of Israel retire the wise judge, Samuel, and ask for an arbitrary ruler, a king, because they are too dependent to think for themselves.

This tendency of the religious nature seems almost universal. It is only very strong characters who stand alone with God and seek to know the Truth for themselves. The great majority flock to some popular church where the doctrine is dictated to them in a creed, or some human authority. This is their king—or queen, and they meekly bow their necks to the yoke of bondage.

To be under the wise judge, Samuel, is to be guided by one's own higher judgment. The man who goes forth in spiritual independence and asks for the same freedom in religion that he has in government, "life, liberty and the pursuit of happiness," is in the right way and will attain all that he sets out for.

However, it requires stability of purpose and courage to pursue this independent search for truth. One has to fight his own battles and defend his religious liberty at every point. The ecclesiastical syndicate will use all its artifices to make one believe that it is necessary to have a king to "judge us and go out before us, and fight our battles."

"Where Christ is there is liberty." Spiritual man should never allow any intervention of human authority between himself and his God, nor curtailment of thought in any way. To accept the revelation of another as authority is to put away the message which God is about to give you. To flock with the crowd and de-

pend upon the help of many, weakens the warrior within your own soul.

Even Jesus did not leave any written authority for his students, but pointed them to the Spirit of Truth, who would come and lead them into all truth. In the light of this what an impertinence it is for man, "vain man, dressed in a little brief authority," to set up a church and attempt to drive people into it by telling them that all other religions are "counterfeit" and "spurious."

Sunday, July 7.

THE WILL IN COMMAND.—I Samuel 9:17-27.

17. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?

21. And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefor then speakest thou to me after this manner?

22. And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons.

23. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24. And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept from thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

25. And when they were come down from the high

place into the city, he communed with Saul upon the housetop.

26. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

SILENT PRAYER: *Not by might, nor by power, but by my Spirit, saith the Lord.*

Saul was a child of Nature. Had he lived in this country he would have been called a "cowboy." He was hunting his father's drove of asses, and not finding them, dropped in to consult Samuel, a prophet, who was also evidently a finder of lost property. Samuel was impressed with the young man, and being informed by the Lord that Saul should be made king, the prophet anointed him.

These were crude days in the history of Israel—long before Jerusalem was built, and before the people had developed power in any direction.

Saul means *personal will.* He represents the consciousnes in its natural state. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a very complex phase of the mind and its paradoxes often perplex the most acute. The character of Saul has always been a puzzle to Bible students and ministers.

A study of one's own personality will reveal the character of Saul. He is that in us which lies very close to sense-consciousness.

When the personal will is wholly given up to sense-life, it is a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized by the Lord and selected by him to be king. Yet there was

not strict adherence by Saul to the spiritual law. He consulted soothsayers and mediums, when he could not at once get a response from the Lord.

People who are under the dominion of personality are very liable to be led away from the Great Universal Truth, through a desire to know temporal things instead of eternal. When you are very anxious to know the future, and slyly seek the so-called wisdom of the public medium, or clairvoyant, you are under the dominion of wavering human will.

When we are sure of our premise in God we do not fear the outcome, and always *know* that we shall succeed in every good work.

Sunday, July 14.

LOVE DESTROYS MORTAL ERROR.—I Samuel 17:38-49.

38. And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail.

39. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel,

47. And that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, and he fell upon his face to the earth.

SILENT PRAYER: *Love and fearlessness are in me united and always overcome error thoughts.*

The two armies, the Israelites and the Philistines, represent two aggregations of thought in the mind of every individual—those that know and strive to follow the Truth, and those that are in open enmity and violent opposition to everything God-like. In metaphysics we call these armies Truth and error. The error army seems the larger and stronger in every way, because it is principally in the visible or outer expression, while the army of Truth is made up of spiritual, invisible forces.

We are often scared, even terrified, at the giant-like proportions of some leading thought on the error side, represented by Goliath. Our Goliath may be different from that of our neighbor, but it boasts and brags daily of its strength, and intimidates us with its show of power. People who depend upon the resources of materiality, as Saul had come to do, often give up in despair when these thoughts of sense continue day and night, their bullying methods. There is but one way to meet and subdue them, and that is through the power of love, represented by David, the little, ruddy-faced shepherd boy. When he suggested that he could, single-handed, vanquish the giant of the Philistines, he

was ridiculed by his companions. Saul was grasping at straws, and was willing to try anything. He put his own armor on David, but it did not fit, and was evidently cumbersome. David refused to wear it, saying he had not "proved it." This illustrates the necessity of doing things in our own natural, original way. People who try to fight their battles by using the methods of others, that is, imitating them, usually fail.

David, unlike Saul, did not depend upon the army, but proclaimed the hosts of the Lord as his resource. He evidently understood the power of the Word, and met with strong denials, and affirmations of efficiency, every boast of the giant. He was fearless, and his assurance was the one thing that led him to victory. It is found that an open, verbal statement of Truth will often demonstrate where the silent thought will fail. The Philistines represent the most external thoughts, and they respond most quickly to the spoken Word. In metaphysical healing, warts, birthmarks, and congested glands vanish at the audible Word of denial. The flesh is very responsive to the Word of Authority.

The smooth stone which David used is the rock of faith, and the sling the assurance and force of the mind in sending it forth to do its perfect work of destroying Error in its stronghold of mortal thought, the forehead.

The lesson may be summed up as an illustration of the necessity of boldness, courage, and fearlessness in demonstrating the Truth. Some metaphysicians think that sympathetic love will bring results, but they are often disappointed. Love must have the assurance of Truth, and send it forth with confidence, courage, and power in both thought and word.

SUNDAY, JULY 21.

THE JEALOUS WILL.—I Samuel 18:6-16.

6. And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing,

to meet king Saul, with timbrels, with joy, and with instruments of music.

7. And the women sang one to another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8. And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day. And Saul had his spear in his hand;

11. And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice.

12. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways: and Jehovah was with him.

15. And when Saul saw that he behaved himself very wisely, he stood in awe of him.

16. But all Israel and Judah loved David; for he went out and came in before them.

SILENT PRAYER: *The forgiving Love of God saves me from all the shafts of error.*

After every victory in mind, or affairs, there is rejoicing and a certain satisfaction floods the soul. The overcoming of error strengthens the man, and adds to his character, as the use of muscles gives them greater power. For this reason everyone should do his own overcoming. Where we depend upon medicine, doctors, healers, teachers, books, or external authorities of any description, we weaken the inflow and power of the inner Spirit.

The women who gave the larger credit to David represent the affectional nature, which naturally recognizes love and praises it. That there should be jealousy between the heart and the head seems paradox-

ical, yet analysis of man's character will show that these two are frequently in opposition. The intellect and the personal will often override the intuitions and loves. Again, in affectionate, sympathetic people, the heart runs away with the head, and such often love unwisely.

The shaft of jealousy which Saul threw at David, had it wounded him, would in individual consciousness have worked out in the external as a disease of some kind. It is found that a thought of jealousy will clog the great strainer of the body, the liver, and jaundice fill the system with its sediment. But David stepped aside and the dart did not hurt him. The wisdom of God protected him. So those in spiritual understanding are protected, where without that understanding they would have had hard experiences.

David is called a type of Christ because of his forgiving spirit. Jesus Christ was the seed of David. The non-resistance of love is the one and only attitude that will permit the formation in mind of the Ideal Man. In order to have Christ formed in us we must practice the principles of love. Love your enemies. Do good to those who persecute you. If they smite you on one cheek turn the other. This was the doctrine of Jesus.

"David behaved himself wisely in all his ways, and the Lord was with him." There is a wisdom of the heart—it is called intuition. It is very much surer in guidance than the head. When one trusts the Spirit and looks to it for understanding, there develops in the soul a certain confidence in the invisible good. This trust and confidence opens the so-called "sixth sense," intuition or Divine knowing.

The manner in which David dealt with Saul indicates that he had a spirit of magnanimity far transcending the average. Custom and law justify a man in defending his life to the destruction of one who is trying to take it. But love, Divine Love, knows a higher law, and "Love never faileth."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1918
Held daily at 9 p. m.

"I will heal thee." "I will restore thy health unto thee."

PROSPERITY THOUGHT

June 20 to July 20, 1918
Held daily at 12 m.

Through the Divine Law of giving and receiving every need is fully supplied.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from June 16 to July 16, 1918:

June 16 to July 1—I John 4:20-21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."

July 1 to July 16—James 2:15-18: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

It is recorded in Genesis that God pronounced his creation good, and very good. This precludes the supposition that God created evil. The query as to the origin of evil naturally arises. Evil is sin, and sin is missing the mark of perfection, or a falling short of the standard of perfection established by Divine Mind.

God created man in his image and likeness and gave him dominion over every living thing. This Ideal Man is the Lord God spoken of in the second chapter of Genesis, who begins the process of bringing into vis-

ibility the ideas imaged by Divine Mind. The Lord God relates itself to the "dust of the ground," or realm of Infinite ideas, and manifests itself as *I Am* Man, or Adam. The *I Am* Man dwells in Eden, or a state of bliss and is developing *consciousness* of Divine Mind. Adam, in developing consciousness of the Father-Mother, brings into expression the soul, or the feminine side of his being. Ideas take root in the soul, and a quickening of life, substance and intelligence is *felt.*

Man, being endowed with creative powers, continued to express the Infinite ideas of Spirit and to enjoy his possibilities. Will, the active side of Divine Mind, was developed. The *I Am* belongs in the Father, and can have all things to use, but owns nothing. Through the Will man must have allowed an idea of separation to come into consciousness, thus acting in thought independent of the Father-Mind. Personal consciousness entered. With personal consciousness came experience, and with experience came sin. Man became separated from his *I Am* divinity through the delights of the soul (the woman). Evil had is origin in the idea of separation in consciousness from Divine Mind. Evil is not a reality because it is not founded in the Absolute Good.

In the degree that we relate our ideas to the ideas of Divine Mind, do we demonstrate oneness with the Father and manifest his perfection. This idea of Oneness is the Truth that will set us free from the personal consciousness and its limitations.

Jesus taught that man has power on earth to forgive sins. Man denies the reality, presence and power of sin, and affirms the allness of God, or Truth. In this way he comes to live in conscious union with the Father, returns to his Edenic state, and unifies himself again, spirit, soul and body, with the One Source. "I and the Father are one." "He who hath seen me hath seen the Father."

* * * * * *

We believe that the world at large is coming into a

more receptive consciousness, and are more generally welcoming ideas of purity and chastity, the application of which in their daily living brings man into a greater consciousness of peace, health, satisfaction and prosperity.

We have also come to a place in unfoldment when it becomes necessary for the student of Truth to take his stand for the highest principles governing Life and its activities, and not be afraid, if he expects to stand in this day of judgment and adjustment. We must prove that we can be in the world, *but not of the world.* Jesus proved his divinity in the midst of humanity, and we were not altogether pleased with his doctrine when he gave it. Many of us, no doubt, were among those "who went back and walked no more with him." Now we are having another opportunity to prove whether we have the "courage of a Daniel" to press forward, or whether, like Peter, we will deny the Christ for personal comfort, or, like Judas, deny the Christ for a "few shekels of silver."

We find that there is nothing that appeals so much to the human consciousness as an understanding of the cause of the inharmonies of the race. The discords of the race came out of the perversion of the life forces into channels for sex-sensation, so to teach the people the truths of regeneration is to strike at the root-cause of their troubles. Our students find that when the subject is presented in a Christlike way it always makes an impression for good, and we know it eventually leads the soul into the path of freedom and spiritual satisfaction.

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Most people have to force themselves to be very liberal in their investigation of the subject of "sex," because as a race, we have been taught that it was impure to discuss such ideas. However, when we look underneath the surface of things, and discern that all the inharmony of the world is the result of the wrong relation of the *productive* ideas in individual conscious-

ness, we discern also that those who receive this light are responsible to the race, and must let their light shine. Our readers are free to accept or reject according to their understanding. "He that hath ears to hear, let him hear."

Our teaching is based upon the Truth, as taught and demonstrated by Jesus Christ, and its application in individual consciousness regenerates the man in his three fold nature. It would be impossible to be pure and carry along the tendencies of the sensual man. Purity of word, thought and act must accompany spiritual growth. The proper understanding of the Life Idea, erroneously called sex, must precede the realization of purity. Since God is the One Life, penetrating and permeating all, you can readily see that to pervert this great life stream for selfish gratification in sex-sensation is to rob man of the very element necessary to build up the deathless, eternal body.

We are assured that even now the Great Spirit of Purity and Love is moving upon the face of the deep, resurrecting us all into a new consciousness of life, and that everything that our Heavenly Father hath not planted is being rooted up. Many of our readers have come into the glorious liberty of purity—men and women who have heretofore lived in sensuality have come into the Light of Truth. Our teaching along this line has long passed the "theory" stage, and many can testify of perfected minds and bodies through using their substance to the glory of God.

* * * * * *

While visiting a friend a copy of your Christian Healing was placed in my hands. My friend told me something of you and your work and I am deeply interested. I have been a diligent student of C. S. for seven or eight years. I have gone through class and am able to demonstrate its teaching in some measure, but there are some things *I must know*. One thing, I am not able to *dispose* of *the body* to my satisfaction and still keep in line with C. S. teachings. We certainly cannot ignore the body else we will annihilate

it—think it out of existence. Shall we say it is mortal error and attempt to heal it? I have proved that earnestly desiring Truth opens the way to understanding God. I would be glad to look into your teaching, believing it will help to clear things up for me. You do not so far as I have read deal with "error" or "animal magnetism."

Our teaching in regard to the body is very different to that of Christian Science. They teach that there is no life, substance or intelligence in matter; we teach that there is in reality no matter for there is no absence anywhere of life, substance and intelligence. Every manifestation expresses in a more or less perfect degree the life, substance and intelligence in matter; we teach that there is in reality no matter for there is no absence anywhere of life, substance and intelligence. Every manifestation expresses in a more or less perfect degree the life, substance and intelligence of the One Mind. Christian Scientists teach, as you say, that the body is material and must be denied away. We know the body is a very essential part of man. God's Divine Idea Man was imaged in completeness, having a body as well as a soul and spirit, therefore the body is in reality spiritual. The body will be transformed and come to manifest its true nature as man becomes enlightened and learns to know himself as he is in Truth, and then declare the Truth to and in his body.

If the body was the creation of mortal mind, it would not respond to the healing power of the Spirit as it does. In reality the body is the temple of God and if we faithfully follow the teaching of Jesus Christ, we will be given the same redeeming, resurrecting power, to the end that the body may be spiritualized and enter into the perfection promised to the whole man. This can be done here and now; we do not have to wait until some time in the future.

We suggest that you get Emilie Cady's book, "Lessons in Truth," which can be had from our Publishing Department, and study it prayerfully. "Christian Healing" which you have will also help you much; it

goes very deep into the Science of Being. Also the tract, "The Relation of Prayer to the Redemption of the Body" will give you light in regard to the One Mind and man's relation to it.

We teach the Truth—Absolute Good—and make as little as possible of error manifestations. We know all error to be unreal, having no power except that given it by man believing in it, therefore we do not deal with "animal magnetism," which is as unreal as other errors, and a Word of Love and Truth will put ten thousand error thoughts to flight. Only as one deals in error can he be disturbed by it, either from within or without. The one who seeks to harm another through destructive thoughts or words is the one who reaps the fruit of his thoughts unless he repents (changes his mind), How can one fear evil when one declares and believes that there is only One Presence and One Power in the Universe—the Good Omnipotent.

* * * * * *

God's command for man to multiply and increase was given to the Christ Man. It is true that man is to demonstrate God in his flesh, but this is accomplished through relating the thoughts in mind to Divine Ideas. In this way the spiritual body, which is the expression of Divine Idea Man is brought to light. The flesh bodies, in which souls are clothed through sex laws set up by man are not spiritual bodies, and are in an unregenerate state. This body is but the counterfeit expression of the Divine Idea Body imaged by the Father. Jesus made this clear when he impressed Nicodemus with the Truth that he must be born of the Spirit before he could inherit the Kingdom.

No matter how "decently and intelligently" men and women coöperate in giving bodies to souls needing body expression, they are not coöperating with a God-designed principle, for God has made no provision for the death of his offspring, therefore he has made no provision for their birth in the flesh.

The only record we know of in regard to Jesus Christ ever writing anything is that given in John 8:6-8. We consider it a direct working out of Divine Wisdom that Jesus did not leave anything written by his own hand, or if he did, that none of his writings are to be found now. People who are inclined to worship any outer person or thing rather than the Christ within—the hidden man of the heart—would have another *idol* if they could take a journey to Jerusalem and view Jesus Christ's own handwriting.

Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Just as long as Jesus was visible to mortal eye, men would be inclined to look to him personally and trust in and worship him in an outer way as an individual. In this way they would never come in touch with the real Divinity of him, nor with their own indwelling Spirit of Truth, who would teach them about the Christ or Son of God within themselves. The Holy Spirit teaches us of the inner overcoming work that Jesus Christ did for himself and for the race, and which must be worked out in each of us as individuals, if we are to reap the benefits of his ministry. (See John 14:16,-18; 23-27; also 15:26, and 16:7 to 16, in regard to the Holy Spirit.) As we become conscious of the presence of the Spirit within us, we are convinced of the truth concerning Jesus Christ and concerning ourselves. This is the only way we can really know, for by worldly wisdom man cannot know God. The Spirit takes of the deep things of God and reveals them unto us. We must, therefore, begin to acknowledge the Holy Spirit within us if we are to really know Jesus Christ "whom to know aright is life eternal." See the second chapter of I Cor. and I John 5:20-21.

We no longer judge by outer signs and appearances; we cease knowing each other after the flesh or outer man; even as we have known Christ after the

flesh, "yet now henceforth know we him no more" in that way. We must know him as a living, quickening Spirit and Principle and Law operating within us and in all the earth, to bring about the same perfection that Jesus demonstrated. "Therefore if any man be in Christ, he is a new creature: [or, 'let him be' a new creature, mar.] old things are passed away; behold, all things are become new" (II Cor. 5:16 and 17).

* * * * * *

Joseph wore the garment of many colors; that is, ideas such as Truth, Love, Wisdom, Power, etc.; each separate from the other. Jesus wore the seamless white garment of Absolute Truth; all the colors united in one, bringing forth the whole or white. Jesus said, "Think not that I came to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And to fulfill the law, was to radiate the whole Truth, or wear the thought garment in its wholeness. The way to do this is to let go of the outer things, even dreams (that is, do not wait for Truth to be shown entirely in dreams) and know that the Jesus Christ consciousness is revealing the Truth at all times—day or night—to your conscious mind.

* * * * * *

Truth is just as powerful, its ministers just as faithful, its Word just as certain today as at any time in the past. You are now at a place in your unfoldment where you must exercise dominion and mastery. The good words which we have declared for you and are daily speaking for you constitute a mighty, sustaining, quickening force. You are the only one who can use this power or put it into action. One of the greatest needs of our students is to express themselves. One cannot bask in the glories of spiritual power. He must be up and doing. "Arise! Shrine! thy Light is come and the glory of the Lord is risen upon thee."

A correspondent recently wrote that he had lifted the curse which he had put upon his body. He had

come into a wonderful understanding, but had not really related the Truth to himself. The study of Truth and the silences, while they showed mental progress, seemed to be in regard to another man—the person he would be in the ideal. He found by examination that all the time subconsciously he constantly and emphatically had a very limited opinion of himself. There had been such a spiritual force accumulated from his affirmations and those who had been praying for him that he arrived at a place where he had to reckon with it. The Truth dawned upon him and he saw that he had been trying to curse himself and bless himself at the same time. The realization came—"*I am the man.*" With that consciousness, he was enabled to see himself as the new creature.

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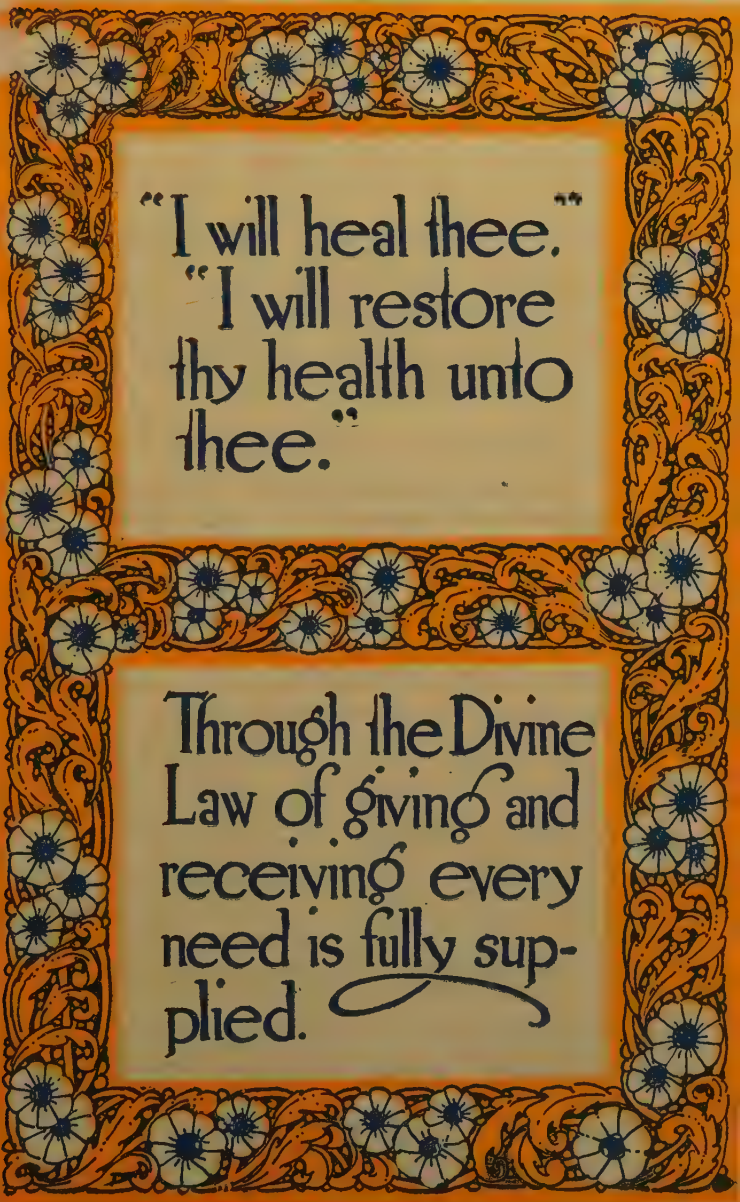
By the term "psychic leakage (page 345 of April Unity Magazine) we mean the emotions and thoughts that drain the system of so much of the Life-force. Through error thinking and through such emotions as human sympathy, selfish personal love, hatred, anger, envy, jealousy, fear, or even too great an outer expression of joy and gladness, the body is drained of its vitality and life. For this reason it is very necessary that we become centered and poised in the Christ Mind, wherein error thinking and error emotions are cast out and the power formerly given to them turned into constructive channels, and wherein right thoughts and emotions are equalized and harmonized under the order and wisdom of the Divine Law.

We are sometimes asked if all people have the same experiences in regeneration. Since all are of the same nature, it is no doubt true that in a general way the work of spiritual transformation is very similar in all who are undergoing this change. But no two individuals are exactly alike, and we would therefore conclude that no two have exactly the same experiences.


"I will heal thee."
"I will restore thy health unto thee."
Through the Divine Law of giving and receiving every need is fully supplied.

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

SILENT UNITY HEALING

"According to thy *faith* be it unto thee" was the promise of Jesus. A close study of the healing he did reveals that in nearly every instance there was an accompanying faith by someone. It was the faith of the woman who touched the hem of his garment that healed her. It was the faith of the Centurion that Jesus had the power to speak the word of authority to his forces invisible, and they would obey, that brought about the healing of his servant "in that same hour."

In the healing work of the Silent Unity Society we find that a faith center is necessary to sure demonstrations. We can start the Spiritual Energy that through you will perform marvels if you only have a little faith. And it does not take a mountain of faith, either. As Jesus said, if you have faith as small as a mustard seed you can remove the mountain that stands in your way.

Here are extracts from a few of the letters from those who have asked in faith for the help of Silent Unity:

HEALING

Republican City, Neb.—It will be a year next month since I wrote you for prayers in behalf of my son for epilepsy. He has not had a convulsion since I wrote you. This is a wonderful cure. I am praising God continually.

What a wonderful thing is Truth—God's Presence with us to keep and heal us.—*Mrs. G. H. G.*

Portland, Ore.—When I wrote you for prayers my husband's case was so serious the doctor refused to take it unless he had an X-ray picture of the stomach to see if it was a cancer. After examination they decided to operate as soon as he was a little stronger. I put him on a special diet and wrote to Unity for prayers. The doctor had already ordered him to give up tobacco, coffee and tea, and I added meat to this list. He soon began to look better, and when the doctor called a week or two later he said, "Did you take any of the tablets I gave you?" My husband said, "No, you told me to take them when I had pain and I have had no pain." My dear one's recovery was remarkable. He went to work a few days ago. I am talking with God every day and learning how to prevent breaking the law of true living.—*Mrs. L. M. C.*

Plainfield, N. J.—Today I had an acute attack of indigestion. I was cold and rigid when I forced myself to the stairway to call for help. While passing I saw a box of tablets for indigestion, and I tried to swallow a tablet, but it kept coming up. Finally the words came, "The power is within and not in the tablet, so enter thy closet." I returned to bed and declared my wholeness, perfection and health. Instantly from the most agonizing pain I lost myself in perfect calm, and all feeling of anxiety and pain left me. I was instantly restored to perfect wholeness. Over a year ago I stopped eating meat. This last winter I had not a day's illness. I had suffered with rheumatism almost always, and neuritis occasionally. I had corns and bunions, flat feet and every other foot trouble. One bunion each winter for twenty years had swollen to a great size, turned purple and bursted disabling me for weeks. I was told by physicians and specialists that my toe joint must be cut off, or I would be a cripple for life. The agony and the doctors' diagnosis of the case incensed me, and one day I declared, "No doctor will cut you off. I will cut off the pain. I will not have it." I felt a great strength well up within me and instantly I was healed. I have been absolutely free ever since.—*I. H. G.*

Fulton, N. Y.—My husband had suffered with asthma all of his life, but when he gave up all else and trusted in God to heal him, he was immediately cured. It has been a wonderful demonstration of the power of God.—*Mrs. S. H.*

Ottawa, Kans.—Ten years ago I was operated on for

gall and stomach trouble. In a short time the wound was so ruptured that I also had a navel rupture. These brought on other troubles, and I was practically an invalid until last December when a friend here prayed for me, and since that time my ruptures have healed and I am well. God is surely good, and I thank him always. My financial affairs that I wrote to you about are much better.'—*J. C. T.*

Brooklyn, N. Y.—I sent you a telegram May 3d for prayers for E. T., who was then lying apparently at the point of death from double pneumonia, and complications which the doctors said affected every organ in the body. He had been delirious for five days. I sent the message about three p. m. and at ten o'clock he was sleeping quietly. The next morning the doctor said a marvelous change had taken place. This individual was saved by the power of God through the prayers of Silent Unity.—*S. T.*

Schennectady, N. Y.—I was recently attacked by a very severe cold. My suffering was terrible, a neighbor even suggesting that I had diphtheria. Every day I grew worse. I could not bear the thought of a doctor and material remedies. I managed to sit up long enough to repeat a telegram over the telephone to Silent Unity. It was six-thirty when I hung up the receiver. Shortly after I felt a distinct relief in my head. I kept holding this thought, "Pray for my throat." I finally fell asleep, and at ten o'clock the next morning I was much better. The pain in my throat was nearly gone, and from then on I improved every hour. The fifth day after sending the message, I did some unusually heavy work. Praise God for his goodness and love, and bless the Silent Unity for their wonderful work for suffering humanity.—*Mrs. M. T. B.*

Plainfield, N. J.—Miss M. E., for whom I asked your prayers for feet and hands, which were in a very serious condition, has been cured, and is back at her work. I know it was God's power and your assistance, for the surgeons had treated her for months. I keep remarkably well by depending upon God. His power and love have been marvelously manifested in my life.—*I. L. B.*

Bedford, Pa.—My little girl seemingly had those very popular "adenoids," and I wrote to you for prayers and really we just forgot all about her trouble, there being no further evidence of it.—*Mrs. G. E. C.*

Ventura, Cal.—We thank you for your prayers in behalf of our mother. We did not think she could live and the doctors had given her up. Two days after I wired you for

your prayers she took a turn for the better, and is now out of danger.—*Mrs. C. A. M.*

Brooklyn, N. Y.—Last Sunday I walked around a block. This was the first tme in three years that I have been on the street. I thank you for your prayers, and God for his almighty goodness.—*Mrs. B. P.*

Albion, N. Y.—My eyes are restored, although my physician said I would never see again. Praise the Lord! I am blessed financially. I thank you for your prayers.—*L. R.*

Ruch, Oregon—My eyes are indeed healed, both in the spiritual and in the manifest. They have been opened to the power of Spirit. I am now prepared to tell the glad tidings to some one else, as I have used the stumbling blocks for stepping stones.—*Mrs. E. S.*

St. Louis, Mo.—I thank and praise the Lord that I can report victory. I wrote to you last Friday morning for prayers for my son. He was apparently as sick as any one could be and still live, on the morning I wrote to you. At 12 o'clock the same day he was up and went to the Pay Train to draw his salary. On the following Monday he went to work, and he has been working every day since. Thanks be to God for Jesus and his healing power. I cannot tell you how grateful I am for your prayers.—*J. T.*

Camp Johnston, Fla.—There is absolutely no sign of the eczema of the scalp. I am so grateful to you for my healing. I can feel a healing force working in me, uplifting and regenerating me. Each evening before going to sleep I speak to each of the twelve disciples, calling them in the work of reclamation and regeneration. I repeat their individual function and talk to them lovingly. I have found the Heavenly Father in the deep recesses of my soul and I commune with him and am consoled. Things wonderfully beautiful and sweet and too secret to express are seen and heard there. I find myself almost trembling with joy and gladness when I meet the Father, and I am made whole and well. I have always sung and now I sing easily, and Philip at the throat lends added power and beauty to my voice. I try to feel when I sing that it is not me that is singing, but that the Christ in me is expressing in song the beauty and holiness of the Spirit. From the depths of my heart I offer you all the thoughts of kindness, love and beauty and sacredness of Truth that spring therefrom.—*Pvt. F. W. McC.*

Sawtelle, Cal.—I had not been able to lie on my right

side for over three months when I wrote you for prayers, but am now entirely healed.—*Mrs. J. D.*

Fort Wayne, Ind.—I have been freed of chronic constipation, offensive catarrh, and the warty growth has disappeared. I am deeply grateful to the Holy Spirit for its healing and blessings.—*V. E. H.*

Sea Bright, N. J.—I improved within twenty-four hours after sending you my letter, and in a few days all serious symptoms left me and I was healed. My husband has also been healed, although his case looked very serious when I first wrote. My husband now is beginning to show a larger interest in Truth, and is willing to join with me in holding statements of Truth.—*E. C. B.*

Atlanta, Ga.—I am truly thankful to the Lord to be feeling well. When I wrote you a few weeks ago I was so sick and despondent. The blessings that I receive each day, and the inspiration you have been to me are wonderful.—*N. S.*

Rochester, N. Y.—I wrote for prayers for my husband's eye. It is perfect now. He could not see anything with his left eye. This certainly has been a wonderful demonstration.—*Mrs. F. K.*

Alvin, Texas—I made a call yesterday on Mrs. B. A. P., who sent an appeal to you last week for healing. I found her perfectly happy and able to sit up and walk around her room. The doctor had told her that her days and even her hours were numbered, and that she should put her affairs in order. When she resolved to call on Silent Unity for prayers she says she felt a change for the better very soon after sending the telegram to you. This demonstration has been a remarkable one, and has aroused the interest of the entire community.—*Mrs. W. R. S.*

Akron, Ohio—Mr. C. A. P. is completely healed. He thought he had to have an operation for stomach trouble, but three days after I wrote to you for prayers for him he resumed his work. He says he is feeling splendid, and referring to Unity says, "I believe there is something in that." Accept our sincere gratitude for your part in the fulfilling of God's promise to heal the sick.—*F. W. M.*

Toronto, Canada—I have a very favorable report to make regarding my prayers for A. H. This man is a soldier who, during the recent riot, was on duty for 72 hours, practically without food during that period. When he was relieved his temperature was 105 degrees, and he was rushed to the military hospital where it was found that he

was suffering from gastritis. For about ten days there was little change. Then we received a message saying that he might live twenty-four hours, or might go at any time. We had no idea the case was seemingly so serious. I immediately sent a telegram to Silent Unity. The next morning we received word that Mr. H. had taken a turn for the better, and was improving rapidly. Three days later he was pronounced out of danger. This was a remarkable demonstration of the healing power of the Spirit, when it is applied intelligently as your Society applies it. I am thankful and all of us are overjoyed. Only three people knew of my asking prayers, not even the individual healed knowing about it. Praise God for his goodness.—*F. R. H.*

PROSPERITY

New York, N. Y.—I can at last realize those wonderful words, "Peace, be still and know that I am God." When I wrote you an urgent letter for prosperity I was in most peculiar straits. Within the last two days I have received help from a source entirely unknown to me at the time I wrote you. This help is not only to alleviate my present wants, but will be the means of my returning to my beloved work, which is grand opera, in the fall. Omnipresent Goodness has indeed manifested itself, and I am so grateful to wonderful Silent Unity and what it represents—God. I shal never again look to any other source for my happiness, health and prosperity.—*G. W. L.*

Los Angeles, Cal.—Since Mr. O. obtained his present position, he has been promoted several times, and his wages have been increased three times. We have certainly had wonderful demonstrations in our little family. We truly thank God, and Unity for prayers.—*Mrs. J. J. O.*

New York, N. Y.—I am sending you the first fruits of my increase. You have been praying for my abundant prosperity since March 26th, and the following week my raise in salary came. I am very happy and grateful for the showers of blessings which I feel are descending on me all the while, and I want to use every opportunity to grow in the understanding of Truth.—*P. M. G.*

Douglas, Ariz.—Immediately after we wrote you for prayers we had inquiries about our property, and last week traded it to the satisfaction of all concerned.—*P. & M. M.*

Reading, Pa.—I wrote you for prayers for prosperity and when your letter came you said, "Do not depend upon any single individual or any particular avenue through

which to demonstrate. Our prayers open to you all the doors of supply and you will receive in ways you know not of. Cast from your mind the burden of debt by affirming, "I owe no man anything but love." It seemed untrue, for there were numerous heavy debts, but I faithfully affirmed the statement. One day I became courageous enough to send for a prosperity bank. After receiving it, I answered an advertisement in a local paper and took up an agency as a side line to my other work. I sold some goods during the winter, but the overflow, the "pressed down, running over" measure came with the Christmas season. Then the girls at the factory as a token of love and appreciation for little services, gave me an envelope containing thirteen dollars. Sister and I had just been talking about the coal bill so the dear Lord sent the needed sum at the right moment "in ways we knew not of." In February I received permission to show my new samples to the girls at the factory during the lunch hour. I only devoted about fifteen minutes to the showing but the result has been wonderful. Besides all this the firm gave each of the employees of over six months a deferred payment check and my amount was forty-two dollars. The health of my sister and self has been better this year than ever before. Praise God.—*E. L. F.*

Richfield, Idaho.—I filled out all necessary papers, and was placed at work in the office on my return home. I am so happy and rejoice and praise the All-Powerful Good for having brought this position to me in answer to my prayer for freedom and abundance.—*Mrs. F. W.*

San Diego, Cal.—A most wonderful path has opened up to us, and it all came about so easily and naturally, without the slightest effort on our part. Mr. H. has been very dissatisfied because he realized he could never advance in the position he was holding, so for months he has been applying for positions out of the city. I had planned and hoped that things would adjust themselves in San Diego because I did not want to leave our little home which I love dearly. Nothing came of his letter writing or my plans, and we both became restless. One day when I was quite alone trying to think things out, it came to me that I must give up my own plans in the matter, or I would never be able to see God's plans, but nevertheless I fought long and hard about it. However, before I arose from my chair, I honestly and sincerely declared, "God, not my will, but thine be done. Lead thou the way, and I will follow." That night I told Mr. H. what I had done and I asked him to

help me by not writing any more letters, or making any more plans mentally or physically, but to just relax and join with me in asking God to show us the way. For several days everything was very quiet and peaceful, and then came a wonderful offer to Mr. H. to go into business in Los Angeles. It was a splendid opportunity, but the only way we could get the money needed was to sell our equity in our home. We concluded that if God intended us to have this blessing he would open a way for us to take it. This was on Friday, and on Sunday we were advised that parties were willing to advance us the money necessary on our personal note and we could pay them back as we were able. We are now all signed up, and we expect the machinery needed soon, and we will be located for business by the first of June. How very wonderful are God's ways. —*H. H.*

Cleveland, Ohio—Within a week after writing for your prayers I rented some rooms that had been vacant the entire winter, and thereby reduced my rent. My mother's health is greatly improved. After being confined to bed for a year with a nurse in attendance, she is now able to go about the city alone on the street cars. I thank God and Unity for the wonderful blessings.—*S. M. B.*

E. St. Louis, Ill.—I asked for your prayers to meet an indebtedness. I did not know how I was going to secure the amount with which to meet it, but I kept affirming the Prosperity Thought which you sent me, and had faith that the way would be opened and it was.—*H. D.*

Moorhead, Minn.—Within three weeks after I wrote you for prayers, Mr. M. was offered a position at the U. S. E. Station in N. Dakota. About the same time he was asked to take charge of some business in Fargo, N. D. for a large company. We came at once to Fargo. This all proved to be such a direct answer to prayer, and the way was made so plain before us that I knew God had heard, and was literally leading us step by step. For all good I thank the Father, and you for your wonderful prayers. That God is with you in your great work I can readily discern.—*Mrs. D. O. M.*

Essexville, Mich.—I received my appointment for the school by a special meeting of the board the next day after writing you. Truly God answers our prayers while we are yet praying. I had hardly sealed your letter before a feeling of ease came over me, and I became more confident of success. I do thank you for your prayers.—*G. H.*

New York, N. Y.—When we asked for prayers we seemed unable to help ourselves. You kindly gave us treatment and things began to improve. Holding to the prayers you sent us, realizing that God is our source of supply and not man, other channels opened and things undreamed of developed. Our own came to us in the way of our desire. My husband was enabled to return to the business of his early days and our success is wonderful. We continue to hold the thought and to know that God is our unlimited Source of supply, our Health, Strength and our Wisdom from which we cannot be separated. When I am in doubt I hold the thought that God's Wisdom guides me, and I know just what to do, and it is such a comfort. We are so grateful to you for showing us the way to the Truth which sets man free. We have interested many people in your work and literature, and all tell me they feel helped mentally, physically and financially.—*N. K.*

FREEDOM

Los Angeles, Cal.—It is with a grateful heart that I am writing to you that God, through your prayers, has healed and freed my husband of the liquor habit. He states that the craving for liquor has entirely left him and the desire to commence all over and live right, is strong within him. Many times I was discouraged and thought it was no use, but something seemed to give me courage and helped me to keep on trusting, and with the help of the "Transcendent Prayer," which you so kindly sent me, I was able to overcome all doubts and discouragement. My husband has a good position here, and all things are working together for our good.—*Mrs. A. O. W.*

Boston, Mass.—Last Tuesday I made a demonstration of spiritual "wireless" or a consciousness of Omnipresent Spiritual Wisdom—the oneness of Mind. Our water system had been giving us trouble since a fire that had occurred in February. I have no telephone, and when I found the waste pipe from one of the bowls refusing to carry away the water, I dressed myself to go for the plumber, in the meantime going over in my mind just what I would say to him. On going out at the front door the plumber stepped up with all of his tools, saying, "What's the matter with your tank?" I was surprised at his appearance, and said, "What brought you over here?" He replied: "We just got a telephone message that you wanted help and Mr. C. told me to come right over." I could not convince this man

that I had not sent for him, and that no one in the house knew I needed a plumber. He said, "The message came clear and in your voice." It was: "Plumber, come at once to ——— Street." I could not make him believe that I had not called. I did, but not by man-made telephone. —*A. L. M.*

Pittsburgh, Pa.—Five years ago I saw for the first time a copy of Unity. I read the testimonial letters and immediately wrote for information concerning your work as it was entirely new to me. I thought, if these letters are true, this is what I have been searching and longing for. After I sent the letter to you I began repeating an affirmation I had found in the book and which is as follows. "The Source of all life and power is within me." All day at my work I kept repeating it and then a wonderful thing happened. I suddenly felt strong vibrations throughout my whole being and that instant I was cured of a very sore throat and a lame back, the result of a fall, and which was steadily growing worse. That demonstration told me more of how your work was accomplished than you could have told me in a dozen letters. Since then I have had some wonderful demonstrations through your prayers. My brother, who had been a slave to the drink habit for ten years, was freed and has not touched or tasted a drop for four years. His little daughter, who was a cripple from infantile paralysis, is now perfectly well. My sister's husband was not a drunkard, but he drank enough to make him ill-natured, and caused a great deal of inharmony in his home. I began affirming, "You do not love drink; you do not want it; you are a spiritual being, and you are satisfied by the Spirit." He suddenly announced to his wife that she must have put something in his food as he could not drink any more; that he did not like it or want it, and that any way a man was a fool to drink so he was done with it. He has stuck faithfully to his resolve. These are just a few of the good things that have come as a result of my understanding of Truth.—*F. C.*

Newark, N. J.—I asked your prayers for a peculiar lump on my head which the doctor said had to be cut out. I faithfully applied the Truth and it is now healed. I read in Weekly Unity an article, "My Father Runs the Trains." About a week later I wanted to go to my daughter's home. I was told the trains were not running on schedule time on account of bad weather. Everything indicated that I should have to remain at home, but just as my fears were trying to

get the best of me I recalled that, "My Father runs the trains." It gave me new courage and when I got to the station I found the train was only a few minutes late. A trolley was waiting for me and I reached my daughter's home in splendid time. When I started back I found the train which I wanted was an hour and a half late, but they had put on an extra accommodation from that point to New York City and I had but one minute to spare. There was not a hitch in my journey and I felt like shouting to everyone, "Glory hallelujah, My Father runs the trains." He certainly ran them that night for me.—*E. G. F.*

PROTECTION

Shawnee, Okla.—Our house was overrun with mice and I asked your prayers. I did not set traps, neither did I try to starve the mice, but affirmed that there was a place provided for them and they would find it. It was not long until they disappeared and did not return as long as we lived there. The doctor said I had astigmatism for which there was no cure. After I had studied the Truth for about two years, I broke a lens in my glasses and thought it would be a good time to stop wearing them, but did not have the courage to try. In a few days I broke the other lens, and I hesitated about buying another, especially as it looked to me as if I should not wear glasses. I ceased wearing them, and wrote you for prayers and in a short time had overcome all belief in the need of glasses. I had worn them fifteen years, but have not had them on in eight years. My eyes never hurt and I no longer have headaches. Praise be to God!—*Mrs. H. G.*

Cincinnati, Ohio—I have had wonderful proof that nothing is lost in God's universe. I was unable to find one of my note books, and could not remember where I had left it. I prayed over the matter and soon had a telephone call telling me just where to find the book. Praise God!—*C. M. W.*

Grass Valley, Cal.—Praise God! we have heard from our brother in France who was called from a sick bed to embark. He is absolutely restored. On Easter Sunday we had a wonderful demonstration. Our car stopped on a little dirt bank, and when we got out to examine the car we found both springs were broken, and had been for a long time. Many places along our way we had some pretty steep grades, and we were thirty miles from home. Our car gave out when we were only a block from the home of

friends. We have much to be thankful for in the whole experience. Some say it was just "luck," but I know it was Divine Protection.—*Mrs. B. R. C.*

BE YE TRANSFORMED

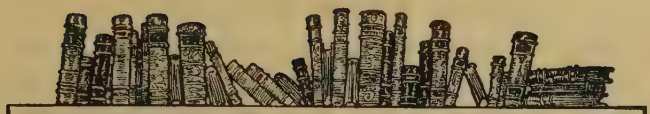
Watertown, Mass—"All that the Father hath is mine," and he has done many wonderful things for me, and those about me. The change, especially in my husband's attitude, is something that only the Spirit could have brought about. He is receptive to Truth and now frequently asks for prayers. I talked to him when the supreme moment presented itself, and also silently declared the Word of Truth, and we are now reaping the fullness of God's unlimited Good. I thank God for all his care and guidance, and you, for your prayers.—*J. R. D.*

Keeler, Cal.—I am studying Charles Fillmore's "Christian Healing," and get so much good out of it. I have been blessed and helped wonderfully by the Power of God brought to life in me as it would seem through Silent Unity, for which I express my gratitude. I have been blessed in a financial way far greater than my expectations. My prospects for the future are very bright.—*R. C.*

Omaha, Neb.—I have been wonderfully benefited through your prayers which have taught me how to find God and how to *live*.—*Mrs. J. A. J.*

Petersburg, Alaska—"All in, down and out" does not begin to express the condition I was in when I first wrote to you for prayers. Now I am in good health and have money ahead. I am able to demonstrate for myself in many ways.—*Mrs. M. B. A.*

Chisholm, Minn.—The first time I read an address in December Unity by Frank B. Whitney it did not benefit me, so I read it again, together with an article on "The Silence" in the same magazine and my eyes began to open. I realized God as I had never done before. I had never known what it was to speak the Word of Truth. The sentence that arrested my attention was, "His name is Perfection and perfection must be the goal we seek to attain in every act." I meditated upon this and then affirmed, "Be ye therefore perfect even as your Father which is in heaven is perfect." I realized that my Father in heaven was the Holy (whole) Spirit of God in me. I said, "God is perfection. *I Am* perfection." I think this was the first real prayer I ever made.—*F. R. S.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave. (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25
Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address, appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

UNITY FIELD TEACHERS

Kate M. Nevill recently concluded a series of lectures at Omaha, Neb., and a two week's program has been planned for Lincoln, Neb., as follows:

May 22, 8 p. m.; May 26, 11 a. m.; May 29, 8 p. m.; June 2, 11 a. m.; June 5, 8 p. m. Public lectures will be given based upon the fundamental principles of Practical Christianity. Meditation Classes are held at 3 p. m. on May 23, 28, 30 and June 4. A series of Prosperity talks will be given daily, excepting Saturdays and Sundays at 12 m., until June 5. Services will be conducted in the Y. M. C. A. Building.

Mary C. O'Neill is now active in the Unity work at Kansas City, Mo.

E. V. Ingraham, recently returned from Boston and other eastern points, where he conducted classes in Practical Christianity, is now associate speaker of the Unity Center at Kansas City, Mo.

Ida M. Mingle, associated with the Unity work at Kansas City, Mo., is now ready to coöperate in organizing Unity Centers, or aid in promoting the work already established, and should be communicated with through the Field Department.

The Unity Society of Practical Christianity at 626 Minnesota Ave., Kansas City, Kansas, conducts meetings every Sunday evening at 8 p. m. with A. A. Bredemann, Paul Spielberger and Joseph Tallman, alternating as speakers.

Richard Lynch will begin a series of monthly addresses on the fundamental principles of Practical Christianity in St. Joseph, Mo., Sunday June 23d, 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets. The subject of the initial address will be "God's Greatest Gift to Man." Other subjects announced later in this column.

George Huston, of Kansas City, Mo., conducts services at 11 a. m. at the Unity Society, St. Joseph, Mo., as follows: June 2, "Human Misfits;" June 16, "Activities." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

Mrs. Jennie Croft has finished her work at Minneapolis and is again at her post in the Unity Library, Kansas City.

The Boston School of Divine Science will be open during the summer. Well-known teachers, coming to Boston for the I. N. T. A. Congress in September, have been invited to come early to conduct classes. The Correspondence Course is proving a most important and helpful feature of the work. Our Summer School will open at "Camp Harmony," Bailey Island, Casco Bay, Maine, on June 3, and continue through September. This is one of the most beautiful spots on the eastern coast. Classes will be open through the season under competent teachers of Truth. All the work of the School and camp is done on the Freewill Offering plan. For full particulars address the school. Mary Thayer, leader, 126 Massachusetts Ave., Boston, Massachusetts.

SOLDIERS' LITERATURE FUND

Our readers, interested in contributing to a Soldiers' Literature Fund, should send their love offering direct to the Silent Seventy Department. We are constantly adding names of camps to our list and sending literature for free distribution through the Camp Libraries. Letters from soldiers assure us that the literature is well received and thoroughly enjoyed by the boys in the camps. Let us realize that now is the time to meet the spiritual needs of the boys and help along this good work.

UNITY CORRESPONDENCE LESSONS

Your Opportunity to "Know the Truth."

When Unity Headquarters in Kansas City became recognized as a center where Metaphysical Healing was taught and demonstrated, the pioneers of the movement at once considered some provision for those who were unable to attend its local classes and lectures. The result was a well-prepared set of lessons, which cover every phase of the subject and which are adapted into a system known as the Unity Correspondence Course. The plan has been successfully handled and people in all parts of the world have laid hold of this God-given opportunity to learn to demonstrate the Truth.

After many varied experiences along the matter of matriculation, it has been found that those do the best work who have studied the Unity periodicals and books for at least one year before taking up the Unity Correspondence Course. Anyone wishing to enroll may send for an application blank and, in filling out same, give some idea of what preparation he has made. The Unity Correspondence Course is divided into two sets of lessons.

PART ONE

Part One of the Correspondence Course consists of Six Lessons on such subjects as "How to Pray," "Healing," "Prosperity," "The True Church and Its Sacraments," "Restoration of Man and Restitution of the Earth," "Man's Inherent Power to Overcome," "The Demonstration of Eternal Life." This is called the Primary Course. A typewritten manuscript of eight or ten pages takes up the points brought out under each subject and is sent to the student for study. In addition to each of these lessons he is also directed to parts of the various Unity Tracts, which give further help. After the lesson has been understood, answers to twenty

questions are sent in for grading. If satisfactory, the succeeding lesson is sent for study.

PART TWO

Part Two of the Unity Correspondence Course consists of Twelve Lessons called the "Advanced Course." After each lesson has been studied and understood, and the graded answers to its questions returned, the lesson must be rewritten in the student's own language and accepted before the succeeding lesson is taken up. Many students have found these original write-ups very convenient in their lecture work as teachers.

TIME REQUIRED

The average student takes a month on each lesson, but this is a matter that is left entirely with the individual. We like, however, to receive answers and reports often and regular enough to be assured students are coöperating with us.

COMPENSATION

The matter of compensation is one which many applicants like to have understood before taking up the lessons. We therefore quote the following from the "Plan of Coöperation and Compensation between the Unity Correspondence School and Its Students," showing a method adopted for demonstrating understanding and supply for the Correspondence School, and other students:

"We set no price on the lessons, neither do we suggest the amount of the offerings students make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll a student. Everything we use and all outlay for salaries, stamps, printing lessons, typewriting and the other expenses, are charged to this department, and stu-

dents' offerings are supposed to pay the cost. We find that the actual expense to us in time, postage and material is about $25.00 for the course. This is the minimum, and does not allow for extra time and materials required when lessons have to be returned and regraded or when, for some reason a second lesson must be sent.

"God provides abundantly, but we must recognize this, acknowledge it and open the way for its inflow. We gladly give our ministry to our students and help them in their demonstrations, and we expect their faithful coöperation. Each student's name is taken into the Silent Unity Healing and Prosperity meetings, held at 5 p. m. and 9 p. m., and a special prayer is made for spiritual quickening and illumination and prosperity for all Correspondence School students.

"To get the best results from these prayers it is, of course, necessary for you to be with us in Spirit at these times. We do not make hard and fast rules about this, but we do expect all students to give a few moments, at least, of each day to the observance of this period of silent prayer. This is evidence of faith and sincerity, and for the mutual benefit of all concerned.

"We have adopted the quickening, prospering thoughts on the inclosed Concentration Leaves. By joining with us in these special prayers you will establish these thoughts as working factors in your consciousness. Through this coöperation and with that of all the other students of this school, you will find yourself coming into clearer understanding and larger measure of supply day by day, and we know you will joyously recompense us for our efforts in your behalf, according to your ability."

A person who has felt the divine urge to be of service in this great work of preaching the gospel and healing the sick need feel no doubt but what the way will be made clear and easy for him. The great bene-

fits to be derived from this course of lessons could not be over-estimated.

All inquiries or correspondence relative to the lessons should be marked for the *Correspondence School Department.* Since all the Departments of Unity are under separate heads it is well when writing to Headquarters to see that all letters and money are addressed to the particular department with which you wish to communicate. Matters dealing with requests for healing or orders for books should not be taken up with the Correspondence School Department. Address

UNITY SCHOOL OF CHRISTIANITY,
Correspondence School Department,
Tenth and Tracy Ave., Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Miss Flora E. Reeder, Mohawk No. 1, Ontario, Can.

Mrs. Lena Myers, 605 N. Elm St., Bellfountaine, Ohio.

Mrs. Bessie Myers, Jensen, Utah.

Miss Beatrice Schonberg, 1165 Nelson St., Vancouver, B. C.

Mrs. Bessie Glasco, 1124 Illinois St., Lawerence, Kansas. Telephone, 1718 White.

SOLDIERS AND SAILORS NEED TRUTH LITERATURE

The wide experience which the Unity School has had in dealing with the demands of the men who are actively engaged in the great conflict for democracy and freedom, has prepared the School to know that the souls of soldiers and sailors cry out in this critical time for God, for Truth, and for literature that gives a knowledge and realization of God.

At a large expense the Unity School has published literature especially for the men and boys who are in encampment, and for those who are in the trenches. With no idea of gain or profit, the School has printed and distributed large quantities of cards, books, booklets and periodicals for those who are in army and navy service. Heretofore, this literature has found its way to the men in the war stricken countries in various ways, but now, since the postal service to foreign ports has been much improved, we are able to mail our books and magazines regularly and to have them delivered quite promptly. To this end we owe much to the Red Cross Society.

If you have relatives in training, at camps or overseas, do not neglect to send them some of the following literature, which will help them. Unity publications encourage and inspire all who read the Truth messages contained in their pages. Those who are serving us, even to the giving up of their lives, should have in their possession the understanding and power which Practical Christianity gives.

FEAR NOT THE LION

A card bearing a message of confidence and faith. The card is for free distribution and will be sent gratis to those who desire them. Pocket size, 3½ by 6 inches.

INSTANT IN PRAYER

Another card with General "Stonewall" Jackson's reply to the question, "What is your understanding of the commands to be 'instant in prayer,' and to 'pray

without ceasing'?" Printed on good bristol, in large type. Pocket size, 3½ by 6 inches. Also free of charge.

"A GOOD SUGGESTION"

A valuable suggestion, indeed! Intended for all who are knitting garments for the men who enter the war. The suggestion is based upon the idea that is put forth in the "Consecration of the Room." Order some of these cards and distribute them among the sincere, conscientious knitters whom you know. No price is asked for these cards. They will be sent gratis, upon request.

BULLETPROOF SOLDIERS

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet, that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of twelve or more, we make a special price of 25 cents a dozen. In booklet form with cover, price, 10 cents.

Trench Edition of

"A TRUTH STUDENT WITH THE SOLDIERS"

By MABEL HUNTLEY

Surrounded by tumult and disaster, the author of this book was in Europe at the outbreak of this world war. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Trench edition of "A Truth Student with the Soldiers," is almost an "indestructible book." Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently

in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition has been printed on eggshell book, bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

OTHER TRENCH EDITIONS FOR THE SOLDIERS

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound expressly for the soldier boys. This special edition on very thin bond paper. It is light in weight and small enough to fit in a soldier's pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of "A Truth Student with the Soldiers." No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it "Trench Edition." Price for "Christian Healing," $1.50; "Lessons in Truth," $1.50.

UNITY MAGAZINE AND WEEKLY UNITY

On pages 591 and 592 of this issue of "Unity" we are making an unusual offer for *Unity Magazine* or *Weekly Unity* to soldiers in the trenches. This offer, of course, applies to soldiers and sailors everywhere, whether they are in training camps or in active service. Read pages 591 and 592 for information.

TO UNITY MEMBERS AND READERS OF OUR LITERATURE

The Unity Publications constitute a course of study in a field entirely new to most people.

It is a course of lessons in the Science of Life.

Unity instructs all its members in the fundamentals of right living in lessons so simple that all people can understand them if they begin with the proper books. But no one can get the understanding without the key furnished by these books.

We have thousands of readers who have only a

partial understanding of the principles we teach, because they have not read the text-books in which these principles are set forth.

So we are bombarded day after day with questions that would never have been asked if readers had begun correctly in the study of this Truth. It will be worth your while to look into this science, because it is essential in the success of every man, woman and child in the world.

No one can live as God intends man to live without understanding the Law of Life. We teach the Law of Life, and by studying our literature aright you can demonstrate it by your improvement in health, happiness and general prosperity.

Thousands of people in every part of the world are today in the enjoyment of mental and physical satisfaction that has been brought about through the study of Unity literature.

But they could not have so quickly attained these ends had they failed to begin their study in an orderly way.

This is why we are urging every member and reader to get the books we recommend and read them carefully in connection with the periodicals.

"LESSONS IN TRUTH"

The first book that every member of Unity should read is "Lessons in Truth," by H. Emilie Cady.

This book has twelve lessons, clear and deep in their explanation of the Inner Life, yet so simple that a child can understand them.

"Lessons in Truth" sells for $1.00 in cloth binding, or 50 cents in paper binding.

"CHRISTIAN HEALING"

The second book to read in the study course is "Christian Healing," by Charles Fillmore.

This is a course of lessons in which the science of Spirit, soul and body is made clear to every student. Some people consider "Christian Healing" as a very lucid exposition of the principles we teach. Its central theme is *healing* and those who read it usually receive

both the Christ illumination and the body restoration at one and the same time.

"Christian Healing," bound in cloth, sells for $1.50; 75 cents in paper cover.

After these two books are read you will understand and thoroughly enjoy every line you read in our periodicals.

WHAT RESULTS ARE YOU GETTING FROM UNITY LITERATURE?

We would like to hear from every student of Unity Literature who has been benefited by its study.

Please write to us about your experiences in this respect.

We will make a freewill offering of $10.00 to the best letter of this kind, $5.00 to the second best, $3.00 to the third, $2.00 to the fourth, $1.00 to the fifth, and a cloth bound copy of the book, "Christian Healing," to each of ten more select letters, and ten more letters shall each receive a cloth bound copy of "Lesons in Truth," by H. Emilie Cady.

These letters must be in by August 1st.

It will not make any difference how long ago you were benefited by reading Unity Literature.

Some of our subscribers have taken Unity Magazine since its first number, April, 1889, twenty-nine years ago. We also have two subscribers who have paid one hundred years in advance.

If your benefits have come from reading the Unity Magazine or the Weekly Unity tell us all about it. If it was the reading of books, booklets or tracts, put it all down, and say what you consider our best publications.

We want to know just what the Unity Literature is doing, with the object of its improvement. You can help us.

Please get busy with your fountain pen, or preferably, that easy-to-read typewriter.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 91 Black Building; The New Thought Church, 514 Fay Building.
Oakland—California College of Divine Science, 727 West 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and F St., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Building; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Truth Center, 307 Bernheim Bldg.; Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Avenue.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.;

Goodyear Book Concern, 1133 Broadway; New Thought Publishers, 110 W. 34th St

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Dayton—W. V. Nicum, 501 Conover Building.

Ore., Portland—The Metaphysical Circulating Library 402-3 Central Building, 10th and Alder Sts.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Building.

Germantown—Unity Center, 121 W. Johnson St.; New Thought Center, 6043 Germantown Ave.

Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Avenue.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke Street.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in July Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
July 20 to August 20, 1918

We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

PROSPERITY THOUGHT

Held daily at 12 m.
July 20 to August 20, 1918

I love the industry of the Spirit. My yoke is easy, and my burden is light, and I am prospered of God.

Do You Know a Soldier in The Trenches?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help our boys to understand these things. It will fill them with a new trust and courage. We suggest that you send it to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that it will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how

a London doctor protects British soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address.....

.....

.....

My Name is.....

Address.....

City..... State.....

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

Lessons in Truth

A Complete Course of Lessons in the Science of Spiritual Unfoldment

By H. EMILIE CADY

Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be a standard course in the fundamentals of Spiritual Science. For many years "Lessons in Truth" has been widely used as an authentic textbook on the science underlying Christianity.

While "Lessons in Truth" is essentially a primary course, yet hosts of advanced students find the book worthy of restudy. For thirty years this book has been read and reread with increased appreciation and value by every class of religious and thinking people.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; Cloth binding, $1.00; Trench edition, bound in Khaki cloth, $1.50; Flexible binding, pocket edition, $2.50.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

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